Vol. XXXVIII JULY, 1926 No. 7

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

LIFE SERVICE

"Here am I, send me"

This Witnesseth That

Rev. F. H. Knubel, D. D., LL. D.,

is a

SUSTAINING MEMBER

of

The Luther League of America
United Lutheran Church in America

For the year 1926

Receipt Number 3019

EDUCATION "The truth"

"Go ye" MISSIONS

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"The Luther League of today
is the Church of tomorrow".

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The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

806 Muhlenberg Building
Philadelphia Pennsylvania

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Topic Cards.....25	for 10c

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For a list of same and prices, make application to the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

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Of the Church - By the Church - For the Church

Luther League Review

Tommy Speaks

"It seems the old world's getting worse every day,
At least, so I heard Mr. Wilbur Janes say.
And the funny thing was that my dad thought so too,
And neither a-one of them knew what to do.

"They had some big figures I can't explain now,
They called them 'statisticks'—these numbers showed how
If things kept a-going the way that they had,
Why, in ten years from now, all young men would be bad!

"Now, listen, for this part I figured alone,
While I sat there a-waiting for Jones to go home,—
I'm just past ten now, so in ten years, you see,
That one of those young men's a-going to be me!

"So after Jones went I just stood by dad's chair,
And I told him it wasn't one tiny bit fair,
And I didn't see why I should have to be bad
On account of some numbers that he and Jones had.

"Well, dad got the funniest look in his eyes,
It was almost like tears, only dad never cries;
He picked me right up and he hugged me so tight,
Oh, we had such a talk and he made it all right.

"Last night, Mr. Jones he came over again,
He looked awful gloomy and sad, but right then
Dad he smiled and he said, 'Mr. Jones, here's a lad
Who says he don't want to be worse than his dad.

" 'My boy here and I, and some other boys too,
Are getting together, there's so much to do;
With God's help we'll beat those statisticks and show
How a lad with his dad and his God meets the foe.' "

—L. M. V.

Sustaining Memberships for 1926

THESE STAND UNDER BECAUSE THEY UNDERSTAND

TO MAY 22nd.

DELAWARE—Total 1.
St. Stephen's Luther League, Wilmington
ILLINOIS—Total 10.
Bethel Luther League, Chicago
Luther League of Illinois
IOWA—Total 4.
St. Paul's Luther League, Clinton
Luther League of Iowa
MARYLAND SYNOD—Total 14.
Miss Charlotte Hasselbusch
Mrs. John J. McCabe
Mr. Paul Brindle
Mr. G. G. Loehler
Rev. and Mrs. E. C. Dinwiddie
MICHIGAN SYNOD—Total 4.
Mr. H. A. Kramer
Mr. H. R. Wagner
NEW YORK—Total 78.
Mr. Fred H. Wefer
Miss Jennie A. Meyer
Rev. W. M. Baum, Jr.
St. Paul's Luther League, Red Hook
St. Luke's Luther League, Brooklyn
St. John's Luther League, Poughkeepsie
Mr. J. Louis Schaefer
Mr. George D. Boschen
Luther League of St. John's Church
Miss Catherine Shank
Atonement Luther League, Saugerties
Rev. C. P. Jensen
Christ Church Luther League, Buffalo
Miss Elsie Mewing
Mr. H. Huneke.
Young People's Society, Advent Lutheran Church, New York City
Miss Charlotte Stallman
Mrs. Carl Bock
Junior Luther League, Luth. Church of the Epiphany, New York City
Mr. J. C. Dittmer
Willard H. Borchers
Miss Emily Ott
Western District Luther League, New York
NORTH CAROLINA—Total 5.
Miss Muriel Bulwinkle
OHIO—Total 4.
Hon. Henry W. Harter
PENNSYLVANIA—Total 103.
Luther League, St. John's Luth. Church, Erie
Mr. G. A. Rippel
Dr. E. W. Mentzer, D.D.S.
St. Joseph's Luther League, Allentown.
Mr. H. A. Wohlsen
Miss Grace M. Drayer
Grace Luther League, Reading
St. Paul's Luther League, Catasauqua.
Mr. Wm. Hill
Bethlehem Luther League, Harrisburg
Junior Luther League, Memorial Church, Harrisburg
Mr. Coll Keller
SOUTH CAROLINA—Total 6.
Miss Freda C. Doscher
CONNECTICUT—Total 2.
CALIFORNIA—Total 1.
NEW JERSEY—Total 3.
PACIFIC NORTHWEST—Total 1.
TEXAS—Total 2.
WISCONSIN—Total 1.
COLUMBIA DISTRICT—Total 1.
VIRGINIA—Total 1.
MINNESOTA—Total 9.
INDIANA—Total 2.

The *Honor Roll* keeps growing. But not fast enough to insure our meeting our bills for the summer. Some of our State and Synodical Leagues have only a handful to their credit. Now is the time to begin. Officers of State, Synodical, District and Local Leagues *can* show results for next month's REVIEW, *if they will.*

Certificates are ready like the one shown on our front cover. They will be issued without request if for a Local League. *They will be sent only on application to individuals.* We gladly give a certificate if we know it is desired. When sending in your checks to Mr. John Greiner, 400 Lackawanna Ave., Scranton, Pa., just write on one word, "Certificate," and you will receive one. If you have subscribed a post card to Mr. Greiner will get you a certificate.

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THE IOWA CONVENTION IN 1926

The Twenty-second Annual Convention of the Luther League of Iowa has passed into history. For the first time in several years we met during the middle of the week and in the spring. Beginning Wednesday morning, May 5th, and continuing until Friday, May 7th, we fought our parliamentary battles and accomplished our various ends.

Des Moines is the Convention City of Iowa and the hospitality of the local congregations well proved their claim to this title. Next year we shall probably go to either Burlington or Sioux City, and from present indications the convention dates will be September 2-3-4.

The Luther League of Iowa is not a state League, but a synodical league, directly affiliated with the Evangelical Lutheran Synod of Iowa. This year we tried an experiment; we met in conjunction with Synod. Like all experiments, the plan was a success in some respects; in other respects, a sore disappointment. Final judgment must be reserved until later; however we plan on meeting alone next year, but are considering meeting with Synod again in 1928.

The outstanding social features of our convention were a picnic at six in the morning at one of the city parks and a banquet (together with Synod) at one of the city's leading restaurants. We were meeting in Des Moines, the largest city in Iowa; the park was beautiful and the restaurant superb. Among our distinguished guests were Rev. A. J. Traver, our friendly General Secretary, and Herb Fischer, the Nebraska President. Rev. Traver gave our combined assembly a wonderfully inspiring address at one of the evening sessions. Herb

EVELYN HANSEN

Iowa's happy Vice-President This smiling leadership accounts for our live youth movement in the Iowa Synod.

Fischer (who sprang into national prominence as the cheerful Business Editor of the *Milwaukee Melon*) gave the toast for the Luther League at the banquet.

In former days our Iowa League was non-synodical like other state leagues, but since 1922 we have been strictly within both the United Lutheran Church and also within our own Synod of Iowa. Formerly we had a large official staff in order to have each synod represented; to gain in efficiency under our present standing, we have reduced our officers to a president, a vice-president, a secretary, and a treasurer. To set an example to our local leagues, the Iowa League took out a $25 Sustaining Membership in the Luther League of America. A delegation to Salisbury was also provided for in our budget.

The reports of our various secretaries were very interesting. Louise Dorner of Burlington told us of Intermediate work; Miss Frances Johansenn outlined Junior activities; Arlo Ketelsen of Clinton spoke on Sustaining Memberships and later on Life Service; R. K. Lampe of Dubuque as chairman of the Extension Committee presented the application of Iowa Falls for membership. Our Treasurer, Edna Anderson of Council Bluffs, told us that our bills were paid in full, including the 1926 National dues, and that we also had a comfortable balance in the L. L. Treasury. Vice-President Mildred Houx had been busy with Extension work; Advisor Rosenberg has taken over the publishing of the *Index;* both Recording Secretary Ruth Day and Corresponding Secretary Anna Siege have given efficient service. Miss Ruth Day of Nevada also had charge of the Andhra College Campaign this past year and within the few brief months allotted her had managed to secure 66 per cent of our Iowa quota. President Nielsen was so popular that he overwhelmingly defeated both ex-President Lampe and Program Committee Chairman Spohn at the election—takes work to gain *that much* popularity.

Our officers for the coming year are Olaf R. Nielsen of Council Bluffs, President; Evelyn Hansen of Clinton, Vice-President; Anna Siege of Sioux City, Secretary; and Frank Barta of Dubuque, Treasurer.

R. K. LAMPE.

FRANK BARTA

Frank has been banking some League' dues. You can see how he feels about it. Yes, he is the Iowa Treasurer.

ILLINOIS

THIRTY-SECOND ANNUAL CONVENTION OF THE LUTHER LEAGUE OF ILLINOIS

Have you ever lived in an atmosphere of anticipation? Have you ever made preparation for a trip to another city, where you knew you would have an enjoyable time, as well as days filled with enthusiasm and inspiration? If you have, then you can realize and appreciate, the anticipations of the Luther Leaguers, who gathered in Elgin, Illinois, on May 7-8 and 9, 1926, in the 32nd Annual Convention of the Luther League of Illinois. It was a sight most pleasing to the eye, to see the smiling faces of these enthusiastic young folks and to hear their greetings to one another, as familiar faces presented themselves. After all the hello's had been said, all the hand-shaking ended and greetings extended to our old-time and loyal Luther Leaguers, we convened to the church auditorium for the convention, on the afternoon of May 7th, at 3 P.M. The convention was officially opened by our President, Mr. Herschel Sowers. The devotions were in charge of Mr. Wm. Hallen, of Chicago, Life Service Secretary, who opened the convention with the singing of "Jesus Shall Reign Where'er the Sun," and "All the Way My Saviour Leads Me," followed by the reading of

the 27th Psalm, after which sentence prayers were offered and in unison we prayed the Lord's Prayer. The Rev. Carroll J. Rockey, pastor loci, then extended a most hearty welcome to the convention. Welcoming us to Elgin and to Holy Trinity Church. He said in part: Ladies like to talk but men do not, but I have something to say and I am glad to say it. This is the first time I have ever welcomed a State Luther League (other times they have been responses to welcomes) and I am glad to do it. We are glad to entertain the Luther League, it is a service of love. Nothing is hard when you are interested in it, and we are glad indeed to have you here. I don't know where you all come from, but we note some are here from Joliet, and I don't know whether they were overlooked or never caught, but they are here and we are glad of it. There are only two keys to our church, one is in my pocket and one in the pocket of the sexton. I don't know whether I could hand over these keys, but figuratively speaking, I hand over the keys to the church and the parsonage and bid you welcome. Our handsome president, Mr. Herschel Sowers then responded in his usual pleasant and pleasing way saying, that we were all very happy to accept such a welcome and that he felt as though he could go around and be perfectly at home. He said further that we were all happy to be in Elgin and hoped this would be the best convention we had ever had. Mrs. S. T. Peterson, our Executive Secretary, then presented the applications of St. John's Luther League of Springfield, Ill., and the Luther League of Polo, Ill., who sought admission into the League work. They were accepted into the League with a rising vote. Our new secretary, Rev. Amos J. Traver, successor to Harry Hodges, was then introduced. His pleasing smile won his way right into our hearts and when he said, greetings to you all, I feel right at home, we all felt like saying "ditto." His remarks were straight-forward and right to the point and he concluded by saying that we had a fine spirit of fellowship. Rev. A. J. Beil of Champaign, Ill, was then introduced to the convention. The girls were particularly interested in Rev. Mr. Beil's remarks. We are wondering after all if it was what he had to say or if, well you know he is good to look upon, however we all learned that he was married and that settled the troubled waters. Rev. Beil said that he came from the State of Kansas, where they had a lot of sand, so that he had a lot of grit and we need not be afraid of him, inviting the delegates and visitors to come right over and talk with him. He said further that he was very happy to be with us at this convention. The following Committees were then appointed. Nominating, Resolutions and Auditing. Mrs. Peterson then gave the first of her series of Lectures on "Our Luther League—Its Work and Methods," this one being on the Business Meeting. We wish time and space would permit giving this lecture in full, for it contained very many helpful suggestions and was most interesting. Two suggestions that were made and that bear weight I think, are these: Begin your meetings on time and always have devotions before the business. Live up to your constitution, if you have adopted one. Discussion then followed and many gave their manner of procedure in conducting their business meetings and their method of raising money. A good suggestion made and which bears repetition was this: Explain to people where money goes and they will give more and give more freely. Publicity is required to get money and then you will get it so much more easy. Report of the president then followed and was referred to the Resolutions Committee. Report of Executive Secretary, was next in order and was referred to the Resolutions Committee also. This was a splendid report but space will not permit us to give it in full. It contained so much of interest and showed the results of hard work and what can be done when hard work and perseverance are put into a thing. The only sad part of the report was: that it brought to the Convention the news that the month of December would sever the link between our Executive Secretary and the Luther League work, that is in the capacity of Secretary. as she would then resign to take up work with The Educational Recreation Institute. We shall miss Mrs. Peterson and her untiring efforts and there will be a vacancy in the ranks that will be hard to fill, but we must pray that God will direct us in the selection of a successor and whoever he or she may be, may be sure that Mrs. Peterson's prayers will be his or hers for the asking. Miss Mary Werner, of Chicago, as editor of the *Luther Leaguer* gave her report, telling of her pleasure in editing the last issue of the paper and the plans for the next issue. Treasurer reported as follows: Balance on hand Jan. 1, 1925—$350.51—Receipts $2860.31—Disbursements $2705.46. Balance on hand May 1, 1926, $154.85. This report was referred to the Auditing Committee. Dr. H. P. Schaeffer, of Maywood, Ill., was introduced and spoke to the Convention about the two summer camps to be held at the Rock River Assembly Grounds, Dixon, Ill., this year. The first two weeks in July will be the camp for boys and the last two weeks for girls, asking the support of the Luther Leaguers in making the enterprise a success. Then a very pleasant surprise followed, when our former president Mr. Emery Kirkman was asked to bring a word of greeting to the convention, which he did in his usual pleasing way and he surprised us further by telling us that when the time came that he could not attend Luther League Conventions anymore, then he would send his son. (Good for you Emery). A motion for adjournment and the first session closed with the singing of the hymn "Beautiful Saviour."

ILLINOIS EXECUTIVES

The Second Lute at the extreme left is "Min." She is playing drill sergeant for the squad. You can count on young folks like these. You will hear from them in the future leadership of the Church.

The banquet brought the leaguers together again at the Church at 6:30 P.M., and in a body we marched over to the Masonic Temple, where the banquet was held. What a picture that place made as you entered, to see it decorated in our Luther League colors, black, red, white, blue and gold. The Holy Trinity Orchestra played several selections, while the Leaguers were being seated. Rev. Rockey asked the blessing and then we all enjoyed a most wonderful repast. Rev. F. W. Otterbein, pastor of North Austin Lutheran Church, Chicago, acted as toast-master. Words are not needed to tell you how he fitted into the place, he just does and that is all. Mr. Clarence Weigart of Ascension Church (you know where the Anderson girls go), and president of the Chicago Luther League, lead in the community singing, which was entered into with much enthusiasm. Mr. Wm. Hallen, the former president of the Luther League of Chicago brought greetings as did also the former president of the Illinois League, Mr. Emery Kirkman. Mr. Herschel Sowers, our worthy president, then told us about how much he enjoyed the banquet and then he got so excited that the first thing we knew he had handed Evelyn Woodrich a bouquet to give to Mrs. Peterson as an expression of love from the Illinois League. Mrs. Peterson, surprised indeed at this expression of our love for her, in her usual pleasing way, thanked the Leaguers, smiled sweetly, and packed them in the box, to be taken home by the devoted Sam, so that when she reached home after the Convention the perfume of the flowers would bring memories of the convention and her fel-

low Luther Leaguers. Rev. Otterbein then introduced the speaker of the evening, in the person of Rev. A. J. Beil of Champaign, Ill., who said, he would make his speech a "pep" speech, for we were having a peppy banquet at the beginning instead of at the last of it. Space will not permit us to give all of Rev. Mr. Beil's address, enough to say that it was most interesting and just the kind of an address that Young People like and enjoy. He said a convention is the best opportunity for us to get a new idea of ourselves. Jesus has a claim upon us. Jesus has a claim upon the Young People, who represent the Luther League and in closing his address he said: Jesus has a claim on our inspirations. The Holy Trinity Octette then favored us with three selections, well rendered. (Rev. Mr. Rockey sings in it, that's why.) Chaplain St. Clair, of the Speedway Hospital, Maywood, Ill., then talked to us on his work with the boys at the hospital. If we could only give his address in full. How touching and how appealing was the picture he painted for us in our mind's eye, of the eagerness of these boys, for the word of God and his promises to those who believed in Him. Chaplain St. Clair said that you must leave your feelings behind when you come to a convention of this kind. His address was one of feeling and expressed his love of the work, here in the hospital and his love for the boys out there who have only the chaplain to look to, for comfort. He, to them, is the rainbow in the sky. Almost every day there is a death and it is among these boys wounded in body and soul, that the chaplain spends the hours of the day and the night. To appreciate the Chaplain's address, one would have to hear it in full and space will not permit. Rev. Traver then brought a word of greeting, after which the Octette again favored us with several more selections and with the praying of the Lord's Prayer, we departed to our abodes for the night.

SECOND SESSION

The Second Session opened on Saturday morning at 9:30 A.M. With Rev. Amos Traver in charge of the devotions. The singing of the hymn "Beautiful Saviour" was followed by the 23rd Psalm, said in unison, after which we sang "Saviour, Blessed Saviour." Rev. Traver read for the scripture lesson from St. John, 20-19, after which Mr. Ed. Goetz, of Redeemer Church, Chicago, and now a student of Carthage College sang, "I'll Go Where You Want Me to Go." Mrs. S. T. Peterson then presented the second of her series of lectures on the Devotional Meeting. Needless to say this lecture was very important and very helpful to all. Many suggestions were brought out in the way of conducting these meetings, so that they will prove very interesting and beneficial to all present. One good and very important statement was made: and that was, that all meetings be opened with prayer, for prayer is as important in our Luther League work as it is in our every-day life. This was followed by discussion. Minutes of the first session were read and accepted. Executive Secretary reported that Illinois Luther League was second to reach goal assigned to them and were first to over-subscribe on the Andhra Christian College project. They raised $1320 of which $120 was over-subscribed. This report was referred to the Resolutions Committee. Discussion on the new constitution then followed and was accepted seriatim. Rev. Mr. Stahl of Nachusa, Ill., then brought greetings from the home there and spoke of the work now going on there in the way of erecting new buildings and the furnishing of same, asking that the Luther League of Illinois and local leagues take up as its objective, the furnishing of a room or some phase of the work there. He expressed his appreciation of what the leagues had done in the past and had great hopes for the future. Miss Gladys Kjellen of Redeemer Church. Chicago, reported on the Sustaining Membership and suggested that the afternoon offering be used for the purpose of making the Illinois League one of those on the Sustaining Membership. Motion for adjournment. Luncheon was served by the ladies of the church in the church parlors.

The Third Session opened Saturday afternoon, at 2 P.M., with Mr. Earl Minehart in charge of devotions. We sang "I'll Go Where You Want Me to Go," after which Mr. Minehart read from Matthew 25:14-30 for the scripture lesson, and prayer was offered. Two telegrams were read by the Executive Secretary. One from Ruth Johnson of the Minnesota State League and one from the Iowa State League, wishing us a successful convention. Mrs. S. T. Peterson then conducted the third of the series of lectures, which was on the Social Meeting, and which should have proved very helpful to those who were puzzled about these meetings and their success. Social meetings were suggested for every month of the year and varied a good deal. Playlets and pageants were suggested and every one should have been able to get a new idea from this lecture. Discussion followed. Mr. Wm. Hallen then reported on "Life Service." He made a fine report explaining the shields on exhibition and introducing several pageants, urging the young people to try them out. At this time the "Forward Campaign," was explained and the chart showing the Thermometer, was analyzed for us and it was suggested that we have pledges from the floor of convention, toward this Forward Campaign. The money raised in this way to be used for extension work. Our President, with his "Sunny Jim" smile just worked his way into the hearts of all present and before we knew it the Thermometer had been sent up to $533, with a number of Leagues still unpledged. Miss Mabel Anderson, of Ascension Church, Chicago, then reported as the Educational Secretary and informed the Leaguers that she was taking subscriptions for the LUTHER LEAGUE REVIEW and also the *Topics*, inviting all those who wished to subscribe for either or both, to come right up to her at any time and no doubt she had quite a goodly number gathered around her during the convention, for she came into her room at the hotel and in a very proud way cried out, "Oh, I have six subscriptions so far and I have been promised ten more." (O.K., keep at it Mabel, that is the spirit that counts.) Invitations for the 1927 convention was extended by Grace Church, Springfield, Ill., and St. John's, Joliet, Illinois. These invitations were received and referred to the Executive Committee for action. The offering was then lifted for the Sustaining Membership, which tipped the scale at around $41.00. We were told that the General Secretary thought it ought to be $50.00. Who was it said "Never Satisfied." Oh, yes, our Executive Secretary, but by the smile on Rev. Traver's face it looked as though he were, only of course $50.00 would have been better. Auditing Committee then reported that they had found the treasurer's books to be correct. Report was accepted. Report of Credentials Committee showed 92 delegates and 64 visitors making a total of 156 and 42 Leagues represented. Report of the Resolutions Committee and they were accepted as given. Report of the Nominating Committee was made and the election resulted as follows: President, Herschel Sowers, Decatur; Secretary Evelyn Woodrich, Elgin; Treasurer Herman Gerasimos, Chicago; Executive Committee, 2 years, Clarence Weigart, Chicago, Mr. Ed. Schutt, Harvard, 2 years, on Chicago Conference, Northern Conference, Miss Gladys Dellert, Springfield, Ill.; 1 year, Southern Conference, Rev. F. M. Hanes, St. Louis, Mo.; 1 year. A motion was made that a telegram of condolence be sent to Rev. J. J. Gent, expressing the sympathy of the convention to him in the sudden death of his sister. Rev. Gent as we understood was ready to leave for the convention, when informed of the death of his sister and therefore could not attend. Reading of the Minutes followed. Motion to adjourn.

Saturday evening an informal social was held in the church parlors and a very pleasant and enjoyable evening was had by all. Refreshments were served by the ladies of the church.

A GREAT SUNDAY

Sunday morning at 9:15 A.M. we attended the Sunday School Services and the delegates had the pleasure of being taught by Rev. Rockey in his Bible Class. The lesson was most interesting and was enjoyed by all the delegates present. I am sure. Following Sunday School we attended the church service. Rev. C. J. Rockey preaching the sermon basing it on 1st Samuel, 3-4, where God speaks to Samuel. We would have to give this sermon in full to get out of it all that it contained, but one phrase that we feel struck home in this day of Jazz (to use a slang expression) bears repetition: because we try to live a Christian life it does not mean that we cannot laugh and enjoy life and have a good time, for God would not have made it possible for us to laugh and would not have

given us the desire to laugh if he had meant it otherwise, but to be happy and to laugh and to enjoy life does not mean that we have to be like butterflies, flitting from flower to flower, sipping the honey of life and forgetting the God, in whose image we are created. We wish all of our Luther Leaguers could have heard this sermon as presented by Rev. Mr. Rockey in his eloquent and inspiring way. Surely there was food for thought and a lesson in it for us all, as young people, to heed and to take home and to think and ponder upon. He stressed his sermon as a convention sermon and paid tribute in a beautiful manner to the mothers, it being Mother's Day. We trust the delegates and visitors derived much good from this sermon. Splendid music was rendered by the choir, accompanied by the beautiful organ, piano and Holy Trinity Orchestra. This was very inspiring indeed. Following the Church Service, dinner was served by the ladies of the church in the church parlors.

Sunday afternoon at 2:30 P.M. a big rally was held under the auspices of the Fox River Valley District, at which Mr. Edwin Schutt, of Harvard, Illinois, president of the district presided.

After the opening devotions, a very inspiring address was delivered by Dr. H. D. Hoover of Carthage College. Dr. Hoover had chosen for his subject "Go Joshua, Go!" We quote but a few of the more pertinent sentences, in the limited space we have:

"The purpose of the Luther League spells responsibility, leadership and spirituality, and I want to dwell on that last word—the need of a deeper, firmer, clearer, more vital spirituality. The character we are dealing with today is interesting because he prepared for his life work. . . . One of the greatest preparations for life is the expression of our faith. We will not be prepared for life simply sitting still and receiving certain instructions and certain inspiration. . . . In his preparation Joshua visited the foe infested fields of future battles, and to do this it was necessary for him to overcome himself—he was courageous. He had a vision of the difficulties he was to meet, also of the victory that was to be gained, but he was prepared!"

"There are several kinds of Christians—the rowboat Christians, the sailboat Christians and the steamboat Christians. The first always need to be pushed or pulled along, the sailboat Christians move along when a favorable wind is blowing. But the steamboat Christians move along continuously through calm and storm. We need a faith that is proof against the current and the wind if we would possess the Promised Land. We need to be doers of the Word and not hearers only. As President Coolidge said 'We do not need more national development, but more spiritual development. We do not need more knowledge, but more character. We do not need more laws, we need more religion. We do not need more of the things that are seen, but more of the unseen.'"

After closing announcements by Mrs. Peterson, we were dismissed with the benediction by Rev. R. C. Kauffman of Woodstock, and so the Thirty-Second Annual Convention of the Luther League of Illinois goes down in history, as one of the best, if not the best convention ever held. Surely the delegates carried back with them the enthusiasm and the inspiration of the convention to their local Leagues and look back upon this convention with sweet memories.

ANNA K, ANDERSEN.

Life Service Department

"Wist ye not that I must be about my Father's business?"

"THANKS FOR THE BUGGY RIDE"

If the Luther League family will make a recent book as popular with itself as the above expression is these days, we are scarcely prophet enough to predict all the good that would happen. We can with a degree of satisfaction say "Thanks for the Buggy Ride," for the book,—"The Call to Prophetic Service,"—Dr. Henry Schaeffer, of our Chicago Lutheran Theological Seminary, upholds the principles we have been trying to set forth in this Department from the beginning. From the outset we have maintained the idea that the Word of God and the Holy Spirit must be brought to bear upon youth in a sane and systematic manner if the great question of Life Service is to be solved. We have not been over-concerned with "tricks of men," "this method" and "that method,"—but with a thorough study of what God's Word teaches us about the Call and Investment of life.

In the Preface of this splendid book, after Dr. Schaeffer has pointed out the scarcity of literature defining and presenting the call to the ministry in terms of the present age and opportunity, he points out that the atmosphere is charged with uncertainty at what really constitutes a call. The call comes and is left unheeded for the reason that the basic principles of such a call have not been made sufficiently clear.

To quote another paragraph from this Preface. "Various attempts have been made to remedy the situation. We have our college secretaries, student-pastors, vocational conferences, lifework discussions and Father and Son banquets. All these efforts are very excellent as far as they go. But sporadic recruiting campaigns are, at best, only relief measures. We must go to the heart of the problem, if a continuous and more adequate supply of the best young men is to be secured for the great work of the ministry."

This book is some of the literature every League Leader should *have* and *know*. It goes to the root of the matter. Have you seen "The Manual" of the Presbyterian Program for Young People? "Vocations from the Christian viewpoint" supplements it.

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A LEAGUER CHALLENGES LEAGUERS

While many of us will be attending some one of our numerous Summer Schools and "drinking in" plans and methods, we shall also desire to have time for quiet thought and meditation during the quiet hours. Of

course THE REVIEW will be with us and the following splendid presentation of Life Service by the Rev. C. K. Naffziger, Pueblo, Col., should afford us real inspiration.

In one of his entrancing little books on the common everyday things of life-books that are instructive because they go back to so many of the first principles of life and living—Arnold Bennet says that the average man wakes up in the morning with the thought in his mind, if indeed he does not express it in one way or another, "Another day, What a Grind?" Now when Bennet says this, he is but expressing in his dramatic way the truth that so many men find their daily work not sufficiently interesting to make their everyday lives and work interesting and really tolerable to themselves.

The lives of many of our greatest men and women of genius are pointed illustration of how human life seeks such an interesting and really stimulating outlet for the activities of the daily life. It is said of James Whitcomb Riley that as a boy he threw down his hoe, jumped over the fence and made off for the city in defiance of his father when the parental authority sought to compel him to become a farmer.

Garfield, Lincoln and many of our greatest leaders in American life are dramatic illustrations of the natural inclination of every aspiring human heart to express itself in life work that is worth while and sufficiency noble to inspire the imagination.

In recent statements to the press Henry Ford has made clear what one of the greatest elements of worthwhile living is. "The Bankers of America," he says, "when they gain a controlling interest in business make a great mistake." "Instead of managing their business so as to give the greatest service to the public, the greatest progress in the science and achievement of manufacture of commodities for the public, they regard these things as secondary and sacrifice them to the gaining of profits." Analyzed to its real meaning Henry Ford is but saying that a life that is spent for the benefit of others, the progress of human achievement, and the expression of life for the purpose of helpfulness is the only satisfactory life. Expressed in another way, this is but saying, that in the investment and expression of life, *personal values are paramount.* We crave in the final analysis a life that helps, benefits, brings gratitude and makes others happy.

We can not read all that was behind the choice of Matthew, when he so impetuously and apparently so gladly left his task of receiver of customs to become a follower of Jesus. But we can guess some of the elements of that choice. He had been a hated publican for a sufficient length of time to know the bitterness of performing a task so hated by the Jews—his countrymen. He knew what it was to be lonesome, to be mocked and reviled. He felt himself to be an outcast from respectable Jewish society. His work itself must have become a burden to him; he hated it for its blasting effect of his prospects of service in life. Then one day he heard of the preaching of Jesus. What a vision of great living it gave him. Of love to enemies, of humble service, of a life like a light set on a hill. How it thrilled him! Then one day the call came to him. Follow me! How quickly he obeyed! Like the merchantman "For joy he sold all that he had to purchase that pearl of his desire."

And here is the first great element of a great life work. *Personal values paramount.* How can I help men, my country, express life in work so that I need not be ashamed of its returns to other lives beside my own?

General Secretary's Letter

FRIENDLY LETTER NUMBER SEVEN

(To be read at a July Meeting.)

DEAR FAMILY:—

After long practice under the painstaking guidance of our wild and woolly western Intermediate Secretary, I was ready to go to Iowa and to pronounce this seemingly innocent name in the proper Iowa way. That I was returned safely to my family is proof that my accent was not too bad! On this trip I visited two conventions, Iowa and Illinois. Iowa met with Synod and Missionary Society in a joint program. Considering the wide open stretches of territory covered by the Synod and the scattered Churches this seemed to be a worth-while experiment. It brought together a fine attendance and spoke for the unity of the Church.

Rev. Frederick J. Weertz is the pastor of the convention Church and is making splendid evidences of progress. As one of the staff for several years at Koontz Memorial, Omaha, he has learned the way to build up a Church. A unique feature of the entertainment was a picnic at 6 A. M. in one of the parks. The impression of that devo-

tional service out under the trees in the early morning will long remain. "Herb" Fischer from Nebraska, a member of our Executive Committee, added life and good fellowship by his presence. We recall his enjoyment of the eggs and bacon served hot at this dawn outing. It was no "Business Men's Lunch" for any of us. Iowa has a fine spirit and it was good to meet the leaders.

At Elgin, watch town, we found we were to be a guest in the home of a college friend, Pastor C. H. Rockey. It was a delight to renew old times and to see that his successful venture into the field of literature has been companion to his success in the pastorate. Elgin entertained us royally. It was a fine big convention in which youth leadership was most pronounced. The only regret was the resignation of Mrs. Peterson as Executive Secretary, taking effect next January. It does not mark her withdrawal in any sense from League interest and service. She has received a call to a full time position with a Recreation Bureau. Seeing the convention in action answered the question why Illinois was the first State organization to meet the Andhra Appeal in full.

On the way back through Chicago we preached in Unity Church for Dr. Davy, and also spoke at a banquet of his young folks. Our stay gave us a chance to see the new quarters of the Lutheran Publication Society and to visit with the "Bishop" of the Illinois Synod, Dr. Bramkamp. As in Greater New York and all our metropolitan centers, home missions is the big problem. Shifting populations present a challenge that tests the Church to the limit. Unity Church is a monument to the work of Dr. and Mrs. Davy. In addition to a well equipped Church they have a girls' home, where business and school girls will find a real home under the best influences. If young women of this sort are moving into Chicago, tell them to look up this home!

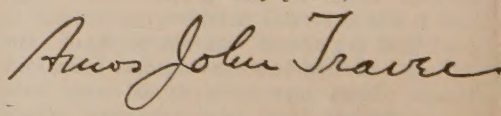
My next convention was in St. Paul's, 123rd Street, New York City, where President Bosch of the N. Y. Ministerium is pastor. The New York District was meeting and it was not only good to get back home, but it was good to see how this District is growing and doing. It was the first in the State to over-subscribe its Andhra Appeal. We remember when this District was ready to disband. The president, Dorothy Borgstede, is a live wire from St. Thomas League. No wonder we take a special interest in her District. This trip gave us a chance to visit our old Church and hear a good sermon by our pastor, Rev. Clifford Beach. New York District is leading the Luther League of America in number of Sustaining Memberships. Another District visited was Pittsburgh, meeting with Rev. Mr. Yeakley at New Kensington. It was a fine session. The Junior League is specially well organized here and works in harmony with the Light Brigade, too. Many of these Juniors are affiliated with both Light Brigade and Luther League. Since no dues are required by either organization and since the Missionary program is exactly the same, this seems a present way out of the difficulty. We believe in our Junior Program as fitted to "grow" senior Leaguers and active adult Church members. Where more than one meeting each month can be held there ought to be no question as to the adoption of our Junior plan.

A third District was here at home, the Philadelphia District meeting in that wonderful Muhlenberg Memorial Church. This is one of the most complete buildings I have know in the Lutheran Church. Dr. Swank is to be deeply congratulated. It was a good meeting, covering by conferences the entire program of the L. L. of A. Paul Titschler, the president, is a product of League inspiration and is a student at the Philadelphia Seminary.

Two splendid banquets should be mentioned. At Wilmington, St. Stephen's League held their first banquet at one of the hotels. It was a fine occasion. It also celebrated the marriage (the previous day) of the pastor, Rev. Frederick Doerr. Naturally, the after-dinner speakers knew which way to aim their jokes. The other banquet was given by the Allentown District. Dr. Stolte is the president of this District, and under his leadership it has grown past the 25 League mark. He is also a master toastmaster. Over 250 young folks were there and Dr. Gehr of our Executive Committee and yours truly were the speakers. Time we were called on the last train for home had left, but it was worth missing a train to be with these fine Allentown Leaguers. We discovered our old friend Eddinger, formerly president of the Syracuse, N. Y., District, now married and settled down in Allentown. Also Clarence Boyer of Elizabeth, N. J., who is a student at Muhlenberg, and who has been a hard worker for the Jersey State League.

No doubt you are tired of my goings-on, but it is a wise General Secretary who lets his family know he is busy. I AM!!! But "it is great to be a Luther Leaguer."

Faithfully yours,



That's a HELP!

"THE SESQUI-CENTENNIAL ODE"

A century, two-score years and ten,
Have linked our Land with Liberty.
Our Fathers lived and made us men;
Our Fathers died to make us free.
And now upon the soil they trod,
We laud their deed and thank their God.
And now upon the soil they trod,
We laud their deed and thank their God.

And brighter realms before us shine,
A wider Science, nobler Art,
A wisdom richer than the mine,
Sureness of Hand and strength of Heart.
Lord, should all other blessings cease,
Vouchsafe us these, High Toil and Peace!
Lord, should all other blessings cease,
Vouchsafe us these, High Toil and Peace!

—*George Le Roy Lindsay.*

THE PASTOR'S PAMPERED ASSISTANT

The story is told again in the Tumulty history of the former President, of Mr. Wilson's father, a Presbyterian minister in Augusta, Ga.

One summer day he was driving through the city, behind his gray mare. A man sitting in front of a store looked up and saw the parson, who was wearing an old alpaca coat.

"Doctor," said the observer, "your horse looks better groomed than yourself."

"Yes," replied Dr. Wilson. "I take care of my horse. My congregation takes care of me."

THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—flint, the sponge and the honeycomb."

To get anything out of the flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze it, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving, without being asked at all, and of these the Bible says, "The Lord loveth a cheerful giver."—*The Christian.*

A REGULAR DUES-COLLECTOR

She was telling an acquaintance about her girl friends.

"Yes," she said, "my friend Maud is only twenty-five, but she's been married three times, and all her husbands have been named William."

"You don't say!" replied he. "Why she must be a regular Bill collector!"

RUBBING IT IN

Citizen—"Judge, I'm too sick to do jury duty; I've got a bad case of the itch."

Judge—"Excuse accepted. Clerk, just scratch that man out!"

Missionary Department

"Come" and "Go"

LEAGUERS

Dorothy Borgstede
Missionary Secretary of the New York State League

The words of the popular song answer the query: What makes New York Leaguers so happy?" The young folks of the Empire State have been making others happy. That's why they "are happy too-oo." Witness their missionary activities of the past year! For the support of Rev. and Mrs. Fred Heins, New York's own missionaries in Japan, the Leaguers have raised $1155.45. Who wouldn't be happy to have a part in such a worth-while task? For the Administration Building of Andhra they overreached their $400 quota. Not satisfied with these great opportunities of dispensing happiness, some Leaguers are supporting native students in India, some sent mission boxes abroad, others thread to widows in India, and many more sent cards and gifts to carry cheer to those laboring in foreign fields.

These happy New York Leaguers have remembered the Home Field also. They contributed $450 toward the Wagner College

Endowment Fund, helped in the support of students studying for the ministry, and gave for ministerial relief.

They also gave their joyous selves in Inner Mission Service. They entertained with sketches, plays, and concerts; sang Christmas and Easter carols, and held devotional services at Homes for Orphans, for the Blind and the Aged; at hospitals, prisons and other institutions. To the inmates of these houses they carried or sent toys, clothing, food, flowers, and candy. To the sick and needy of the local congregations they ministered.

Throughout the state, these happy Leaguers went. Where they could not go, they sent contributions of money. It is a familiar saying that "Money talks." The contributions for Inner Missions which New York Leaguers have given amounting to over $1200, did more than talk. They sang! They sang of a great group of young folks banded together under the Luther League emblem, eager to do something for the Christ whom they have chosen as the "better part"; an organization of young folks, who are anxious to spread happiness and cheer everywhere; a union of New York's youth, who realize the importance of Christian living in order to make life worth while.

Yes; New York's Leaguers are happy! Happy that they have been able to give over $6800 for missionary work both near and far; happy that they have helped others; supremely happy that they have had these opportunities to serve their Saviour and help in the extension of His Kingdom.

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A Reminder

All stories for the Story Contest should be sent to the State Missionary secretaries by the last of July. If you do not know the name of your missionary secretary, get the address from your state president. If you can not do this, send your story to Miss May Scherer, Marion, Va. The judges are going to be kept busy reading stories. The winner will be announced as soon as the stories have been read and judged. Watch the Luther League Review. An announcement in the Review may be the first notification that some one will have of being the prize winner. Don't get impatient. If there are many stories it will take some time to read them.

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Another Reminder

Have you ordered for your League a copy of Peasant Pioneers and the additional literature that has been recommended? The cost for all additional literature is very small. Do not make the mistake of stopping with an inferior missionary program when it is so easy to get the material that will help to make a splendid program. Order the literature at once from Literature Headquarters, Muhlenberg Building, Philadelphia, Pa.

Educational Department

DAILY BIBLE READINGS FOR JULY

July 1—Three Parables of Earning.—Matt. 21:33-46.
" 2—Three Parables of Earning.—Matt. 22:1-14.
" 3—Three Questions by the Jewish Rulers.—Matt. 22:15-22.
" 4—Three Questions by the Jewish Rulers.—Matt. 22:23-32.
" 5—Three Questions by the Jewish Rulers.—Mark 12:28-34.
" 6—Christ's Unanswerable Question.—Matt. 22:41-46.
" 7—The Discourse Against the Scribes and Pharisees.—Matt. 23:1-12.
" 8—The Discourse Against the Scribes and Pharisees.—Matt. 23:13-26.
" 9—The Discourse Against the Scribes and Pharisees.—Matt. 23:27-39.
" 10—The Widow's Two Mites.—Mark 12:41-44.
" 11—Gentiles Seeking Jesus.—John 12:20-36.
" 12—The Jews' Rejection of Christ.—John 12:37-50.
" 13—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Luke 21:5-19.
" 14—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Matt. 24:15-28.
" 15—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Matt. 24:29-31.
July 16—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Matt. 24:32-51.
" 17—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Matt. 25:1-13.
" 18—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Matt. 25:14-30.
" 19—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Matt. 25:31-46.
" 20—Discourse Concerning the Destruction of Jerusalem and the End of the World.—Luke 21:37-38; and The Conspiracy Between the Chief Priests and Judas.—Luke 22:1-6.
" 21—The Last Supper.—Luke 22:7-13.
" 22—The Last Supper.—Luke 22:14-18.
" 23—The Last Supper.—Luke 22:24-30.
" 24—The Last Supper.—John 13:1-11.
" 25—The Last Supper.—John 13:12-20.
" 26—The Last Supper.—John 13:21-30.
" 27—The Last Supper.—Mark 14:22-26.
" 28—Christ's Farewell Discourses.—John 13:31-38.
" 29—Christ's Farewell Discourses.—Luke 22:35-38.
" 30—Christ's Farewell Discourses.—John 14:1-7.
" 31—Christ's Farewell Discourses.—John 14:8-23.

GIVE HIM A CHANCE

"The Aeolian harp is so made that it may produce music by means of the wind. A man says to me, 'I have got one, but I have never yet heard its music.' 'Oh, how is that? Where do you keep it?' 'Why,' he says, 'I wrapped it up in flannel, and I think it is in the cupboard.' 'Well, but my dear friend, how can you expect it is going to sing, if you never give it the opportunity of the breeze? Let me have it.' He fetches it, and unwraps it. I put it in an open window, and let the gentle west wind blow on the strings, and in a little while the room is filled with the music. Jesus is Lord! You are created for that, men and women. It is the natural testimony for which you are born. But you have wrapped up your heart in the flannel of your own self-interest and you have never given the Spirit of God a chance to play on the strings. The Spirit of Jesus is here. If you would have your heart strangely warmed, if you would sing the new song, give Him a chance!"—*The Christian Advocate.*

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August 1, 1926

NINTH SUNDAY AFTER TRINITY

"WISE AND UNWISE DECISIONS"

1 Kings 3:5-15; Genesis 13:5-13

To Leaders: It will help in putting over your program if you will call together those who will lead in discussion, and talk over the plan of the meeting. Aim to be practical. How can your meeting be led so that your Leaguers will be helped to right decisions? Discussion: 1. Wm. Carey said, "My son has degenerated. He was intended for a foreign missionary and developed into an American ambassador." What do you think of that? 2. The Chinese say "Happiness and trouble stand at the door. Yours is the choice which you will invite in?" Is this true? 3. Someone wrote, "When a man starts singing his own praises, expect a solo." Is it true that unpopularity is the reward of selfishness? 4. Can we compromise between the way of Christ and the way of the world? Debate: Resolved that life of unselfish service pays.

TOPIC

DECIDE

Solomon and Lot are not the only ones who have had to make important decisions. God has made us free, free to go right, or left, up or down. Sometimes we wish He had made sin impossible. Then we remember that a worship and a service that is compelled is tasteless. God wants us to follow Him, He loves us with unfailing love. But He wants us to choose freely. He will be satisfied only with the worship of free men and women.

The crises come daily that we must meet. Dr. Speer said that his whole life depended on the refusal of an invitation during college days. A journey of a thousand miles, says one, is begun by a step. Lot looked upon the fertile plains toward Sodom and his doom was sealed.

DECIDE DECISIVELY

Someone has written that backbones have made others famous besides osteopaths. Those "reeds shaken in the wind," spineless fellows who have no mind of their own, how we despise them! We love Peter because even when wrong he was decisive. When we know what we should do, then we ought to set right out to get it done. "I must quit, I must quit," groaned the master after a night of carousel. "Doan say dat, boss, doan say dat," said his colored man; "doan say dat, say I is quit." We cannot play safely with temptation. We cannot linger long at the cross roads. Redwald of Kent placed two altars in his great hall, at one end to his old idols, at the other to God. But that sort of indecision will not go.

DECIDE UNSELFISHLY

Solomon was wise because he passed by long life, riches and the opportunity for revenge on his enemies, the usual goal of living in his day, and maybe in ours, in order to choose an understanding heart. This was an unselfish choice. It was for his people he wanted to be wise. On the other hand, Lot chose unwisely because he chose selfishly. By every law of gratitude he should have resigned the choice to his uncle. His eyes and heart were greedy for the plains and Sodom. Far too many of us make our choices in life on the principle that to take care of self is the first law of humanity. Rather the first law of grace is to deny self.

At a colored convention in Washington it is said that a nominating committee of two was appointed to select a chairman. This was the report: "Mr. Johnson, he is for hisself; I is for myself. So we can't make no report." How many of our decisions are made on that principle? Christians should be different. The Koreans say, "You Christians are always thinking of others." If this could be said of our League how wonderful it would be. Jesus lived and died for others. Dare we decide on a lower ambition?

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August 8, 1926

TENTH SUNDAY AFTER TRINITY

WHAT BOOKS I HAVE FOUND WORTH WHILE? WHY?

Joshua 1:1-9

To Leaders: The aim of this meeting is to encourage your members to read worthwhile literature. Try to have a frank

statement from some of your members as to the things they are really reading. This will take on the character of a confessional in many cases, but it is the first step in helping them to better reading. Here are some suggestions: 1. Have five members speak on their favorite book, bringing it with them. They should tell why they like it. 2. Ask the pastor to suggest three good readable books that would interest young folks. (In both 1 and 2 the speakers could come as book agents with a selling talk. Their talks might be followed by a vote on which book the League would buy if they were choosing a book. If preferred this could apply only to 1.) 3. Time could well be given your Educational Secretary to speak on the Reading Course. 4. Use a blackboard. Ask the Leaguers to name the qualities in a book that they like, such as surprise, happy endings, love stories, adventures, etc. After several have been named start at the first one and ask what Bible story is of this character. As for instance, Ruth, a love story, etc. Continue till all the qualities have been covered. Conclude that by not reading the Bible we miss many likable stories. 5. Have a committee visit some of the news stands in your town and report on the kind of magazines they found.

Topic
Friends Make Us

Books are our friends. The kind of reading we do, like the kind of company we keep, helps to shape our character. If there is anything wrong with our generation of young folks, perhaps it is the fault of their reading. (Call on several Leaguers by name, those you know you will not embarrass, asking them what they think about this.)

We will agree that a vast amount of useless if not degrading literature is read. Newspapers consume hours of our time when they should be read in minutes. Dr. G. Campbell Morgan says he reads his paper standing and it is such an awkward shape that he cannot keep at it long without tiring. A specially good-for-nothing type of newspaper is the tabloid illustrated sheet. Immorality is pictured in its most suggestive forms. Intimate details of crime and family rows are given with gusto.

Our Magazines

There are very few magazines that are really worth while. (Ask for the magazine report called for in 5, or ask what magazines the Leaguers could recommend.) We will agree that the publishing of this sort of stories must pay well. Unreal conceptions of life are taught. Crime is heroized. They are of the same family as the dime novels of former generations, only in those days people would be ashamed to be seen reading them in public.

Our Books

Even drug stores carry books these days —books of a sort. Under the excuse of realism the most vile stories are told. The Church is usually discounted, if mentioned, and Church people pictured as wolves in white. Few of the best sellers these days would be good friends for life. Our book lists tell on us as truly as our company.

Worth While

Our Luther League encourages the reading of good books. This is a worth-while contribution to our generation. There is such a thing as A Book-a-Month Club started by some of the publishing houses. Every member agrees to read a book a month. Wouldn't this be fine for our League? Suppose we take a few minutes to discuss it? (Give time for discussion.)

Conclusion

The best book of all is the Bible. We talk much about it. Do we read it? "What ought to be done, can be done."

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August 15, 1926

Eleventh Sunday after Trinity

HOW CAN WE PREVENT WASTE?

Luke 15:11-32; John 6:1-13

To Leaders: Another practical subject. Good for a warm meeting night. Assignments: 1. A doctor after an operation always tied three knots in his thread. An interne asked him why. He called them his "sleep knots." Two ought to be enough, but the third knot let him sleep with a clear conscience. Using this illustration speak on "Carefulness and Waste." 2. How is our League wasting its power? Assign this subject to three speakers. 3. What can the League do to prevent the waste of newly confirmed who drop out of the Church in their 'teens? 4. Someone has said: "There is much more attention given to wasted money than to wasted life." Comment. 5. What is the difference between thrift and stinginess?

Topic
Out of Place

Usually waste is waste because we do not know how to use it. The mechanic uses the waste for cleaning and thereby waste becomes usable and salable. The waste pieces of bread gathered into baskets will feed the poor. The waste water in the river, turned through the mill, runs the wheels of industry, lights cities and does the work of a thousand men. The wastrel, down-and-outer is found by Christ and becomes a good father, a good citizen and a credit to the community. Waste was just the same when it was named as useless ravellings.

The bread was the same on the ground or in the baskets. The water was just as wet in the river as in the mill-race. The man was man before and after conversion. All found their place and became no longer waste.

Study Waste

It is a constant study with state departments of agriculture to understand the nature of farm waste. In Pennsylvania it is figured that the weeds on the farms lay a tax of $2 per acre, or more than the school tax. A careful study is being made of weeds to discover, if possible, a use for them. Even the cactus has its possibilities. What could be done with Canada thistle or chickory remains a mystery, almost as great as the Jersey mosquito. But the study will continue. Jesus could save men because he knew them. So it must be with us.

Study Need

Having studied the character of waste the next stop is to find the place where that particular thing is needed. Saved bread needs a hungry man to make it a real salvation. We usually couple the preposition from with salvation. We do not emphasize as we should the use of the word for. Jesus saves from sin. He also saves to serve. Nothing will stay saved long if it isn't used. Used tools do not rust. Running water stays clear. When we help to win a friend into the Church let us make sure that he is offered a place to work for Christ. To make this sure we must study him and discover where such an one is needed. How often the Church wastes its energy reclaiming those it never should have lost. The Luther League conserves young folks to the Church in the measure it offers them a job for which they are fitted.

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August 22, 1926

Twelfth Sunday after Trinity

"BIBLE TEACHING ABOUT PRAYER"

Phil. 4:6; 7 Heb. 4:14-16

To Leaders: Do not use the Bible Readings during the opening service. Assign them to be read as you begin your topic treatment. Discussion 1. If irrigation is possible should Christians pray for rain? 2. On a Roman coin there is an ox standing between a plough and an altar. Explain and apply. 3. What do we learn about prayer from the Lord's Prayer? Test our usual prayers by its standards. 4. Why did Jesus pray? 5. Why should there be private prayer? 6. Why public prayer? 7. What do you think of read prayers as opposed to free prayers?

Read Phil. 4:6,7. How this passage from St. Paul reflects the teachings of Christ about worry and anxiety. Let us add to these words of Paul Matthew 5:25-30. And then Luke 11:9-13. It was John Wesley who said it was just as bad to worry as it was to swear.

Read Hebrews 4:14-16. This tells us plainly that Christ has a listening ear to our prayers. It would help the sincerity of our prayers if we would always remember this. He hears our prayers and he loves us while in his hands is the power to answer.

Exercise

Nothing does us more good than prayer. In our busy modern life it is best for us to stop now and then, withdraw to some quiet place and pour out our hearts' desires to God. S. D. Gordon says, "Great people of earth today are the people who pray—people who take time to pray." Peace that passeth understanding comes that way. Physicians know that such relaxation from the demands of earth, this lifting of the eyes to the hills means the return to healthy normal life. Prayer helps us in our relation to others. Another Gordon, the great Christian General, said, "The only remedy is for me to pray for those who annoy me." Prayer is the exercise of the soul. Strength in the Christian life depends on it.

And More

Prayer is exercise, and more! Vastly more. Too many religious leaders are willing to stop with prayer as a sort of spiritual gymnastics. The Editor of Christian Leadership may here speak.

According to this theory of prayer a man goes to the field to plant corn. He carefully places the grain in rows and covers it with good soil, yet does not expect to gather a harvest. All he looks for is the exercise and fresh air incident to the labor.

According to the Bible theory a man goes to the field to plant corn. He carefully places the grain in rows and covers it with good soil, expecting some thirty, some sixty, and some a hundredfold at harvest time. Exercise and fresh air he enjoys, but these come by the way.

A Listener

We pray not to self but to a real Christ who hears. Such a listener must test our prayers. James and John prayed for front seats in the Kingdom. How disgusted we are with them. How could they ask such a boon from their Master? How slow we should be in judgment. How about our prayers? Are not the majority of our prayers entirely taken up with selfish petitions? In Guatamala there is a shrub that growing around the trees smothers out their life. So do our selfish prayers smother out the effectiveness of our communion with Christ.

Let us ask for the things we may ask unashamed of our Master.

ANSWERS

Philips Brooks said: "Prayer is not overcoming God's reluctance; it is taking hold of God's willingness."

And another has written beautifully:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me, night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

There is power in prayer. Even the heathen Chinese woman recognized this when she came to the missionary and asked her to stop praying for her. "I can't worship my idols in peace," she complained, "you have made two of my daughters and my one son Christians by your prayers and you will have me next." Prayer is practical. James was the most practical of our New Testament writers. So practical that Luther was not always satisfied with him. Yet no more ringing call to prayer is to be found than in his epistle. Prayer wins an answer.

"The weary ones had rest, the sick had joy that day
And wondered how—
The ploughman singing at his work had prayed;
'God help them now.'

"Alone in foreign lands, they wondered how
Their feeble words had power—
At home the Christians, two or three had met
To pray an hour.

"So we are always wondering, wondering long,
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee."

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August 29, 1926

THE SLAV AT WORK IN AMERICA

Luke 10:25-37

Leader—Lack of hospitality is a fault which all patriotic Americans resent having laid to their charge and of which no true Christian wants to be accused. As we study the laws of the Old Testament, we learn the commands with reference to the treatment of strangers. Ex. 23:9, Lev. 24:22, Deut. 10:18, Numbers 15:16. As we study the New Testament, we learn of the spirit of the Master who took time to talk with the woman of Samaria, who ate with the man despised by his fellow men, who commended the faith of the foreign woman, and who gave a rule for the treatment of all people. Matthew 7:10. The story of Josef Leska, the Slav immigrant, makes us know that sometimes the Master's spirit of friendliness is not practised in America.

STORY OF JOSEF LESKA
(Page 60 Peasant Pioneers)

Leader—Josef Leska is only one of the 6,000,000 Slavs in the United States, many of whom can tell the story—perhaps not the same in detail, but the same in spirit. We are very dependent on these Slavs. They work for us; they help to keep us warm by mining our coal, they make it possible for us to ride in automobiles by their work in the factories; they pack our meat for us and give us steel. Day after day they work, some eight hours, some ten hours, and some twelve hours. We could not do without the things they give us; but still some of us call them "Hunkies" and forget that they are God's children, precious in His sight. A foreman was asked how many accidents he had in one month. "Five men and twelve Hunkies," he replied. Let us consider the question:

WHY ARE THERE 6,000,000 SLAVS IN AMERICA

We are proud that America is called the "land of the free and the home of the brave." All over the world we are so designated. If this is a deserved designation, it is one of the great things that can be said of us—the land in which every man has a chance to be his best if only he is brave. Many of these Slavs have come to our "land of the free and home of the brave" because they have believed that it is the only way they can have a chance and give their children a chance. They have come believing in us—in our country and in our people. They have come for the chance which they think we will give them. For many peasants the only hope for social and economic advancement for their children lies in emigration to America or to the industrial towns and cities of the homeland. The sacrifices made by students from peasant homes in order to secure an education constitute a heroic chapter in the developing life of the Slavic people. Many of them have had a very rude awakening. Many of them have found that we are ready to use them but not to help them. Mr. Miller says, "In the past, industry, as a whole, has cared little how these people lived and worked, or what America might mean to them, or what th

future held in store for them. Its main interest has been in getting as much work out of them as it could at just as small a cost as possible. That the steel workers, miners, and other unskilled industrial workers have never come to know the real America; that they have remained mere automatons, unable after their day's work to take an interest even in family life; that they have lived in crowded unsanitary quarters; that they have huddled together in foreign sections, clinging to Old World speech and ways; that they have remained ignorant and superstitious; that their animal instincts have been the only ones given an opportunity for expression—all this has been no concern of industry."

Leader—It seems difficult for Americans to understand that the immigrant often had no choice in the matter, that he did not make his own bed here in America, but found it made for him by the industrial system. Once having come to this country in response to the lure of the "land of the free and the home of the brave," he must needs take the first job offered to him or starve. Furthermore, he had to accept the conditions of that job. The kind of work, the conditions under which he labored, his wages, the place where he should live, were all determined for him. He had to live near the mill or mine and within his means. That meant in most cases the company houses, or the boarding houses kept by his countrymen. That they were dirty, unattractive, overcrowded, could not be helped. They were the only quarters available within his means.

Leader—We see what we have done for many of the Slavs who have come to our country. We almost hang our heads with shame when we think of their crowded houses, the poor surroundings and the little chance of advancement which many of them have had. Now, let us consider what they have done for us.

They Have Helped to Make Millionaires

Our country has prospered because they have come. Cheap labor leaves money for the employer. The Slavs have mined our coal and made our automobiles; they have helped to make our steel industry great; they have packed our meat and plowed our land. The steel industry has prospered on unskilled labor willing to do the hardest work and the roughest work at the lowest wage. So the Slavic immigrant has come to America attracted by reports of what seems to him fabulous wages. He is ambitious for his children and believes that the American wage will enable him to give his children the coveted education. He grasps at the opportunity, but does not count the cost. He wants to better himself and his family. The steel industry gives him a job, not because it wants to better him, but because it wants to better itself and its stock holders. Thus we find that in return for our treatment of the Slavs, they are helping to make millionaires of our own people. They can not do otherwise in the beginning of their work.

Slovak Susan

(Leaflet from Literature Headquarters)

Story Told by Two Methodist Workers

(Pages 56-58 Peasant Pioneers)

Leader—Mr. Miller in his book notes the change that is taking place among the Slavic people. They are filling more white collar positions than they have previously done. Let us study

The Change in Public Opinion

Public opinion has undergone a change in regard to the industrial question. Public opinion is refusing to tolerate the old attitude to the immigrant worker. The Steel Corporation did not abolish the twelve-hour day out of consideration for its employees, but because public opinion demanded it. Mr. Miller says that "there have always been some employers whose attitudes toward their men has been enlightened, and who have made every effort to give them just and fair treatment, with the result that the men have been satisfied, their working and living conditions have been of the best, and the employers have been undisturbed by strikes and unnecessary labor turn overs. The labor policy of Henry Ford has resulted in a high standard of wages, working and living conditions not only among his own men, but among all of the hundreds of thousands of workers in other automobile plants in and about Detroit." The Polish workers in Hamtramack, the majority of whom are employed in the Dodge Brothers' plant, are prosperous and satisfied, are saving money, buying homes and rapidly becoming first class citizens. "All Christian people should rejoice in these signs of progress and give to those employers who are leading the way towards industrial democracy their whole-hearted and enthusiastic support." From Youngstown, Ohio, comes the report that bank deposits have increased by ten millions of dollars. Milwaukee reports that the attendance at social centers and night schools has increased. Husbands now come home fresh enough to enter into the spirit of the home. But only a beginning has been made. We are still far from caring for the stranger in the same way that the Good Samaritan cared for the injured man. In various places the Slavs are buying their own homes, many of them have automobiles, and their children are being educated; but the vast majority are still unreached.

Leader—In Pennsylvania every ninth in-

dividual one meets is a Slav of the first or second generation. The same proportion obtains in Connecticut. In Illinois, New Jersey, Michigan, Wisconsin, Ohio, and New York every twelfth individual is a Slav. Six million Slavs in America make a big problem for America and for the Church of America. What must we do to carry out the Master's principles of the treatment of people in need? What must we do to make these people good Americans? What must we do to prove to them that they have come to the "land of the free and the home of the brave"? What especial opportunity and responsibility have we as Lutherans to the six million Slavs in America? "Whatsoever ye would that men should do to you, do ye even so to them."

SUGGESTIONS TO LEADERS

Chapter II of Peasant Pioneer furnishes the basis for the program. The chapter is full of interesting material, for the enlargement of the program. Some leagues will have the opportunity to discuss conditions of the Slavic people in their own cities. Impersonations are always interesting. An impersonation of a Slavic immigrant father who tells of his hopes when he first came to America and of his disappointment, of his inability to provide for his children and of his general discouragement might be arranged by a member of the league. All missionary secretaries and leaders should bear in mind that the text book and the additional literature recommended are necessary for the proper presentation of the programs.

Intermediate Department

READ THIS LETTER TO THE INTERMEDIATES

DEAR FAMILY OF INTERMEDIATES:—

Your dad is writing this family letter on the day he starts for the wild and woolly west. My destination is the Lutheran Camp in Kansas, which I will manage practically the entire summer. Speaking of camps just let me tell you a secret. Some day soon we hope to have camps owned by the Church in every locality where there are Lutheran boys and girls. Already the Church owns and conducts a dozen camps for its own youth, but these camps are able to accommodate only a handful of boys and girls. Then, too, they are not within reach of most of our kids. Our plan is to dot the Church's territory with so many camps that it will be impossible for a boy or girl to say that he or she can't go camping. In order to get the ball rolling in this respect, I expect my children to talk to their parents and friends about our ambition. Get them interested, for we depend upon their help to put our plan across.

Referring back to what I said about going out to Kansas let me add that you will not read this until I am ready to come back East again for a few weeks; after which I return to Kansas for the month of August. During my absence I expect my boys and girls to be good and not do anything that they would not do when I'm at home. You know the saying that goes something like this, "The kitties play when their mother's away." Well, I hope you do play and have a happy good time this summer. I also hope that many of you will be able to attend some camp this summer. If you do I'll be glad to get a letter from you, telling me how you enjoyed yourselves and what good things you learned.

You will remember the things I said in my first letter to you last month. Possibly your leader will read that letter again to freshen your memories. Now I am going to add some more good news along the same lines.

You will recall that I said something about our Intermediate Reading Course. Already I have received one essay from Intermediate Mildred Gippert, member of the Atonement Church of Saugerties, New York. Who is next to send in an essay? Think what an honor will be coming to the boy or girl that wins this essay prize?

Another thing mentioned in my first letter was about equipping a gymnasium for Andhra Christian College, India. It costs $500.00 to do the job. There are 98 intermediate Leagues to do the thing up brown; meaning that each League must give at least $5.00 as fuel to cook the golden goose. Twenty-seven Leagues have contributed their fuel to the amount of $210.00. One League writes that they are saving a dollar a week and that at the end of this year will turn over $52.00 for the gymnasium. I'll say that League is some fuel gatherer. Let's keep the home fires burning for Andhra's gymnasium.

This month's fuel gathering is

20—St. Paul's, Richmond Hill, N. Y.	$ 5.00
21—Grace, Rochester, Pa., (Boys)	10.00
22—First, Duquesne, Pa.	10.00
23—St. Matthew's, Wauwatosa, Wis.	6.00
24—Grace, Rochester, Pa., (Girls)	10.00
25—Good Shepherd, Brooklyn, N. Y.	25.00
26—Trinity, Kingston, N. Y.	10.00
27—St. Matthew's Oswego, N. Y.	5.00

This month was not so good in new Leagues gained as last month. But we cannot always hit a home run when at bat. Four new Leagues joined our family and we take this occasion to welcome them. They are:

	New Leagues	No. Members
95.	St. Emanuel Slovak, Mahanoy City, Pa.	13
96.	First English, Duquesne, Pa.	15
97.	St. Paul's, Chicago, Ill.	24
98.	St. Paul's, Wichita, Kans.	18
	Total	70

Sincerely yours,

R. J. W.

August 1, 1926

WHAT MAKES JESUS ATTRACTIVE?

Heb. 2:17-18; Matt. 4:18-25

To the Leader: This should be an interesting subject, because it relates itself to the very experience of the 'teen ager. Boys and girls of the Intermediate age are wonderfully influenced by attractions. They have not of themselves developed a sense of selection, but are affected by the things about them in a general way. For this reason a directing hand, in helping them decide what to tie up with and whom to follow in fashioning their lives, is a hand of serving love.

The Lesson: Just before the Lord ascended into heaven He promised to draw all men unto Himself (John 12.32). It follows then that since Christ arose He is drawing all men to Himself. That is what our lesson is about today—about Jesus attracting (drawing) men. And we are happy that He is a Saviour who attracts, and not one who drives. False gods drive men through fear and threat of death to obey them; while our God compels by love, example through Jesus Christ, wisdom, sacrifice, etc. For this reason we sing 'Where He Leads Me I Will Follow,' and why we call Him the Good Shepherd.

Furthermore, Jesus is so attractive that people of all sorts and from every corner of the world are influenced by Him. Bad men are won over to Him and saved from their sins; men anxious to serve their fellow men get their inspiration from Him, and every good thing we enjoy is a result of His attracting the minds and hearts of people upon His great personality.

What are the traits in Jesus that make him attractive?

1—He is All-attractive. Without sin and guilt He lacks nothing to attract men. From His first recorded utterance in the temple at the age of twelve until His death He uttered nothing, did nothing to detract from his perfect life. No one has ever found a flaw in His unique personality. He was the same to all men, having no likes or dislikes; harboring hatred for no man; but drawing friends and enemies alike to Himself even to His last word on the cross. Pilate, the centurion at the foot of the cross and the sinner on the cross vouched for His innocence and proclaimed Him perfect.

Some of the traits of His character that will provide a starter for our discussion are such as we look for in our fellow men, when we want to tie up for life with worthwhile people.

2—Jesus is Trustworthy. He can be depended upon to keep His word. His name is equal to honor. We may forsake Him, but He never forsakes us. A man once said that he could always depend upon a certain friend because when he went to him for anything he found his friend "tied to the same stake." That is, his friend, was trustworthy—the same yesterday, today and tomorrow. So with Jesus. When He says, "Seek and Ye shall find," He doesn't invite us on a wild goose chase, but stands, as it were, tied to the same stake, and we need only go direct to Him to find Him. Tying oneself up to Jesus assures respect and honor for one's fellow men.

3—He is Helpful. "A friend of sinners is He." Heb. 2:18 tells us that "He is able to succor them that are tempted." In this respect Jesus is man's best friend and greatest need. No earthly friend can help us in the same way Jesus does. They may give us meat and drink, clothing and money, and deliver us from physical pain and trouble, but in addition to all these things, Jesus helps us to check our evil dispositions and finally saves us from our sins. This He is able to do because He is our merciful and faithful high priest. He loves us, therefore is helpful. He suffered sin as we suffer it, yet without sinning, hence knows and appreciates our struggle with sin.

4—He is Confidential. Prov. 3:26 reads, "The Lord shall be thy confidence." Now we all need friends in whom to confide the secrets of our hearts and minds. Without such friends we are without a most necessary support. Every boy and girl dislikes a tattle-tale—one who betrays their trusts. Such a person doesn't deserve to have friends and usually doesn't unless of the same tattle-tale kind. Be faithful to the trusts imposed upon you and you will be saved many unpleasant experiences.

5—He is Honest with Us. He tells us to our faces in no uncertain words what He thinks of us. He is the same to our faces as to our backs. He doesn't say nice things just to flatter us, nor does He say nasty things to hurt us. It is true He speaks very plainly to us, calling a spade a spade, but for our own good, and on the other hand, when we do the right thing He is the first to commend us for it.

6—He is Worthy of our Loyalty. Is there any wonder that men like Matthew, Peter, John and the other of His disciples willingly followed Him when He called? They knew Jesus was poor, for He said, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head," yet there was such an attraction about Him that poverty could not erase. Christ's attractiveness was of the spirit, not in the things He possessed.

DISCUSSION POINTS

1—How can we make ourselves attractive to others?

2—Should we look at the dress of a boy or girl, or consider their family connections, before making them our friends?

3—Does the way we dress usually represent our characters? If so, should we not be careful to dress becomingly and decently?

4—Is a flatterer attractive? Are we helped by being flattered? Is a flattering person a true friend?

5—Should we be friendly to the person who tells us our faults with a view of helping us? Is a person truly a friend who does not speak plainly to us?

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August 8, 1926

A BIBLE HEROINE

Esther 4:10-17, 5:1-12
(*Sister Harriet*)

Hymn—Take My Life and Let It Be Consecrated Lord to Thee.

Scripture Lesson.

Short Prayers.

Memory Verses—Ps. 145:18, Ps. 62:8.

LESSON STORY

Many years ago, the land of Persia was ruled by King Ahasuerus.

He was not a wise king, like his father, but did many foolish things. One day at a feast where there had been much drinking of wine, he sent word to the queen to come before his guests so they might see how beautiful she was.

This she refused to do because it was not the custom for any man, except her husband, to see the face of a woman.

This angered the king and it was decided to put her away and a new queen would be selected.

Word was sent throughout the whole land that the most beautiful young women were to be brought to the royal city, so the king might select a new queen.

Living in Persia were many Jews who had been brought there as captives and who had not returned to their old home after being released from captivity.

Among these Jewish captives was a very beautiful maiden by the name of Esther. Her father and mother were dead, but her cousin Mordecai had taken her into his home and reared her as his own daughter.

Now when the King of Persia wanted a new wife, Esther was one of the maidens brought before him. When he saw her, he loved her and from all the maidens chose her to be his queen.

She was taken into the palace, supplied with servants and beautiful clothes. Now it was a law that no one could go before the king unless he sent for them. If any one should attempt such a thing, he would be seized and carried away to be killed unless the king held out his golden sceptre.

Since Esther had become queen, Mordecai could not visit her but she could see him from her window.

One day Mordecai heard two men plotting to kill the king and by sending word to Esther, saved his life.

This act was recorded but he had received no recognition for it.

Now there was a man by the name of Haman who had risen to great power in the kingdom. Wherever he went people were supposed to bow down before him.

This Mordecai refused to do for he would not worship anyone but the true God whom he loved. Haman was very angry because of his refusal and plotted a way to get rid of not only him but all the Jews.

He went to the king and told him of the people scattered throughout the land who refused to obey the law of the Persians. Since the king did not know the truth he gave Haman the privilege of doing as he pleased.

Haman wrote a decree, sealed it with the royal seal and sent it throughout the kingdom to be read everywhere so the people would know the Jews were to be destroyed. Mordecai heard about this law. He tore his clothes, put on sackcloth and sprinkled ashes on his head as a sign of deep mourning.

As he walked in front of the palace crying bitterly, Esther sent a servant to inquire the reason why. The servant returned with a copy of the law and a message from Mordecai, begging her to save her people.

She knew that she must risk her life to appear before the king without his command but Mordecai had said, "Who knowest whether thou art come to the kingdom for such a time as this?" So she prepared to save her people.

Asking the Jews to gather together and pray for her success she went in and invited the king and Haman to a banquet.

That night the king could not sleep so he read the book of Chronicles.

Here for the first time he discovered how Mordecai had saved his life.

He inquired and found that no honor had been paid to Mordecai so he called Haman and commanded that Mordecai be honored.

The next day the queen again invited the King and Haman to a banquet. Again the king said, "What is thy petition, it shall be granted thee even to the half of my kingdom."

Then Esther begged the king to spare her people. He was very angry with Haman for making such a law and while that law could not be broken he gave Esther permission to write a new one and to seal it with his seal.

This law gave the Jews the privilege of protecting themselves against their enemies and was sent with haste throughout the kingdom.

Haman pleaded for his life but the king refused to listen and he was hanged on the gallows he had prepared for Mordecai.

Thus we see what a heroine Esther became by risking her life to save her people.

1—Our lives too are given us for a purpose and God expects us to use them to the best of our ability.

2—Now is the time to prepare our bodies, minds and hearts for service.

3—There are so many opportunities and much joy to be found in serving the greatest King of all.

Let us pray: O Lord open our eyes that we may see, what Thou wouldst have us do for Thee. Make us willing to risk our lives if need be so that ere long the great wide world may know about the one true God.

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August 15, 1926

HOW CAN WE PREVENT WASTE?

Luke 15:11-32; John 6:1-13

There is much being said and done these days to conserve life, health, property, etc. From nation to home the gospel of economy is being preached. National days for the instruction of the people are set apart to consider such important subjects as fire prevention; health conservation, thrift, etc. Millions of our children in schools are receiving regular training along these lines. Young mothers are taught the lessons of child health and rearing and many agencies and much money are being put in service to help mankind prevent waste all along the line of humanity's well-being.

Just as there is a human economy, so is there a divine economy. In fact the Bible furnishes the world with first hand instruction on how to prevent waste. Away back in the earliest history of mankind God taught this most important lesson. His creation of the world as a *good* world teaches us this. His command to Adam to dress the garden of Eden implies the same lesson. All God's laws look to the conservation of true worship, of life, of home and of property. The gift of Jesus Christ is heaven's final lesson of how to prevent waste of the human and spiritual life.

Let us then consider some of Christ's teachings on this subject:

1—As an Intermediate He spoke these words in the temple: "I must be about my Father's business." Christ's own aim was to put his life to the best use. The doing of God's will was His chosen way of preventing a wasted life. He could have made a living as a carpenter, for his father Joseph was a carpenter and taught his son the trade and it is altogether possible that Jesus supported his Mother at the work bench until his ministry began at the age of thirty.

The way then to prevent the wasting of our lives is to find out what God wants us to do. Now there are many fond fathers who want their children to follow their particular line of work. Such a desire is perfectly alright if God does not have another plan; and if so, it is wrong for the parent of the child to go against God's wishes in such an important question. Then again it is wrong for the child to choose a life's work contrary to their parent's better judgment. When George Washington was a young man he wanted to become a sailor and had already packed his belongings for such an adventure, but when he saw his mother weeping at his going he ordered the servants to put his things back into the house. It was indeed a fortunate thing for our country that George Washington obeyed the heart throbs of his mother. Many a man and woman have wished in their latter years that they had obeyed their parents in choosing what to do with their lives. So let each boy and girl say to God as Samuel said, "Here am I, use me."

2—In the parable of the Prodigal Son, Jesus teaches us not to waste life, home, friends, and money in riotous living. It doesn't pay. For a time we may think it does, but someday we'll wake up to think differently. The Prodigal Son, of whom there are many in real life, learned his lesson in time, but what a stain and shame for the experience! Next to the love of God the love of the home is priceless—then comes that of friends. The Prodigal Son turned his back on all this. How to prevent waste of divine, and home, and friendship's love is to early appreciate, and value, and love, in return. This lesson also teaches us that we should value money and only spend it to realize the highest and happiest good. Money is necessary to the keep of life, but the love of money is dangerous and too often a curse. Prevent the waste of your money by saving some and only spending the rest for that which benefits your life.

3—Jesus teaches us to prevent the waste

of our talents. (Read and discuss.) Matt. 25:14-30.

4—In John 6:12-13 we are taught to conserve food. Just because many were fed by Jesus wasn't an excuse to waste what was remaining. As a people we Americans throw away enough edible food to feed a small nation of foreign people. This is a crime, as well as a waste. You have heard the expression, "His eyes were bigger than his stomach," meaning the child took more than could be eaten.

There are many women who will not warm up left-overs, as the saying is. Such practice represents waste and extravagence. Again many folks will not wear clothing that is still good more than one season, especially in seasons of prosperity. Such persons, however, have their pride taken down a notch or two when dull times require them to appear in last season's garments. Prevent waste in your clothing by making over garments and by killing false pride.

5—In Matt. 20:1-7 the Lord teaches us to prevent wasting time by idling around. We need a commandment, Thou shalt not kill time. Too much leisure is harmful. Of course every one needs and deserves a vacation, besides proper rest. God provided rest for our bodies by creating the Sabbath, and when we abuse the Holy Day to the loss of body and soul we are guilty of waste.

Some one has said that time is golden. Precious indeed it is. Learn to use time. Make each minute contribute to your growth and usefulness. Use spare moments in reading. Pray, Work, Play, Keep self busy. Keep engagements. Five minutes late at a meeting of say ten boys or girls, wastes 50 minutes. Be prompt at League meetings. It is said that George Washington would rather lose a bargain in a trade than to wait one second on the other fellow. It is a fine thing to have people think of you as one who is always on time. The on-time person is usually in the lead.

Discussion Points

1—What is meant by being temperate in all things?

2—How am I wasting my life by doing a different work from what God would have me do?

3—How am I hurting other people by the misuse of my body?

4—Does it pay to have shoes and clothing repaired?

5—Does a change in styles give me a reason for discarding otherwise good clothes?

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August 22, 1926

HOW JESUS PRAYED

(Rev. Earl Bowman)

Hymn—Take Time to be Holy.

Motto for the Meeting—Lord, Teach Us to Pray.

Scripture Lessons—Mark 1:32-35; Matt. 11:25-27; John 11:45-47; Luke 9:28-29; John 17.

Definition of Prayer

Our Catechism defines prayer thus: "The conversation of the heart with God, uttered or unexpressed." It is the spiritual language of the soul. It is an expression of fellowship with the Almighty. Its content may be varied. At times it expresses adoration, confession, petition, intercession and thanksgiving. Not every prayer needs to have all these parts. We should always remember that it is only the crudest notion of prayer that thinks of it as asking God for something that we want. He would be a poor son who spoke to his earthly father only when he wanted something.

Who Jesus Is

It will help us to understand His prayers if we remember who Jesus is. He is Son of God and Son of man. In His human life He was as we are with the exception of sin. He never needed to pray for forgiveness of sin. But He was also God. As such He had power and authority over other persons, over nature and over death. His many miracles show this great power. Yet in spite of all His power He found prayer a great help to Him. If He found it valuable, surely His example is a worthy one for us to follow.

The Prayer of Jesus

Not all the prayers of Jesus are included in the assigned passages of Scripture. His prayer life is most interesting. A very valuable exercise of a spiritual nature would be to find all the prayers of Jesus in the Gospels and study them. Looking into the assigned passages what do we learn as to how He prayed?

Mark 1:32-35

This passage teaches us three things:

1—He took time to get away from the crowd and be alone with His heavenly Father. If Jesus needed to do that, how much more is it needful for us? In our busy modern life we rush from early morning until late at night. We are so busy and we have so many things to do that we think we have no time for many valuable things. Frequently the cultivation of the spiritual life through prayer is crowded out. But Jesus was a busy man. The crowds always sought Him. Yet He made time for communion with His Father in heaven.

2—He began the day's work with prayer. Long before daybreak He arose and spent a long time in prayer. It was not unusual for Him to spend a night in prayer. Communion with God in the early hours, before the duties of the day are met, gives one a great source of power and spiritual energy that is otherwise an impossibility. Jesus set

a high value on the morning watch. In the quiet hour of the early morning, He bathed His soul in the fulness of the Father's love. It refreshed Him for a day of spiritual victories.

3—Jesus frequently prayed while in close touch with nature. The desert place, the mountain, the garden, the open fields under the starry sky are mentioned as His places of prayer. The green fields, the streams, the forests, the hills, the mountains, the glow of a sunrise or sunset, the beauty of the sky at night all have a message for the devout and thoughtful soul. They help us to tune in with the message of heaven. They speak to us of God. They call forth the attitude of prayer, praise and meditation.

MATT. 11:25-27 AND JOHN 11:41-45

The prayers recorded in both these passages are prayers of thanksgiving. "Thanksgiving is delighted meditation on what the Lord has done for us or others—praise for His mercies." No duty in prayer would seem more natural to men, yet there is none so neglected as thanksgiving. Life is greatly enriched by the presence of the spirit of thanksgiving and gratitude. The Psalmist said: "Forget not all His benefits." It is the want of recollection, the failure to go back and gather up the blessings bestowed that cause the neglect of this. Jesus frequently uttered prayers of thanksgiving. He was careful to note the blessings received from the Father and He spoke of them in His prayers. So should we.

LUKE 9:28-29

He prayed in times of crisis in His life. At His transfiguration He was on a mission of prayer in the quiet seclusion of the mountain. Just before this came the great confession of Peter and the prediction of his suffering and death, made in Caerarea Philippi. The suggestion had come to Him to escape the death He had prophesied for Himself, Matt. 16:22. He needed strength to go forward. He must have courage and comfort from the Father to sustain Him. Hence He went into the mountains to pray. He did this in every crisis in His busy life. Jesus teaches us that in our critical periods of life there is no source of power so great as prayer. When temptation would lead us aside from the path of right and duty, or to choose the way of least resistance, prayer will keep us faithful.

But if we would follow Jesus in our prayer life, we must note that prayer was a regular spiritual exercise for Him. Because it was His custom to go to His heavenly Father under all conditions, it was natural to turn to Him when in need. If we cultivate communion with God, we shall naturally go to Him for strength when we feel that we have a great need.

JOHN 17

This is the longest prayer of Jesus recorded in the Bible. It is called His High Priestly Prayer. It was uttered just before His arrest Thursday night of Holy Week. This prayer is divided into three parts. In verses 1-5 He prays for Himself. He had come to give men eternal life which consists of a true knowledge of God. He had now about completed that work and He prayed to be glorified by the Heavenly Father.

In verses 6-19 He prays for His disciples. They are to be left here in the world when He returns to heaven. When He was here He kept them. Now as He goes He prays that the Father in heaven will guard them. They were to go out into a world that was not friendly to them, and He prays that they might be kept from all evil.

In verses 20-26 He prays for the whole church, that it may be one, unified by Christian love, even as Jesus and the Father were one in spirit.

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August 29, 1926

MAKERS OF SOUTH AMERICA. CHAP. IV.

ALLEN GARDINER, MISSIONARY

(Laura Wade Rice)

Scripture Topic—The Travels of the Story.

Scripture—Acts 8:4-8; 8:26-40.

Hymn—I Love to Tell the Story.

Prayer.

Leader—This is the story of the birth of the great Bible Societies of the world. In the longing of a little child to own a Bible of her own, because only by walking two miles could she find one, Mary Jones resolved to save and earn enough to buy a copy for herself, and walked twenty-eight Welsh miles only to find the last copy gone. Her distress moved the Rev. Charles to give her a Bible laid aside for an order. When he told the story at a meeting of the Religious Tract Society, another minister said, "Surely a society might be formed for that purpose. But if for Wales, why not for the kingdom? Why not for the world?" So the first institution that ever emanated from one nation for the good of all "was formed."

A—Story of the spread of the movement. Bible and Missions. Pp. 142-145.

B—Welsh and Scotch Bibles. Pp. 146-7.

C—To the Continent. Pp. 147-8.

D—To America. Pp. 148-51.

E—For the Mohawk Indians. Pp. 152.

F—For the World's "Best Seller." Pp. 152-4.

Leader—In this wonderful old Book is a

great promise, "My Word shall not return unto me void," but,

The men who have carried this Book and told its story have encountered all kinds of experiences and met with people of all grades of intelligence. Last month our study was of the hero of education in Chile and Argentina, Damingo Sarmiento who prepared the way for the program of Christian education which Protestant missions are now beginning to carry on.

To us these studies are especially interesting, because of the station our church has established in Buenos Aires, Argentina. Every one of our church papers and magazines brings us good news of the successes of our work. New schools opened, new interest aroused. To-day we go in thought to the lowest point of South America, to the southern tip of Argentina.

1—An unconquerable race of Indians, stubborn and independent, lived in lower Chile when Inca chieftains from Peru and later Spanish invaders tried to subdue them. Then people believed in immortality, an Araucanian general ordered his body to be burned so that he might rise to the clouds and then keep on fighting with the souls of dead Spaniards. Even to this day they have kept a large part of their spirit of independence.

2—On one of his tours, likely in search of the "missing link" Darwin visited the tip of the South American continent. There he found a race of people so degraded that he said they were lower than the animals and incapable of being civilized. Before his death he made the trip again, and his naked, brutal savages who grunted rather than talked, were clothed, and gathered into churches, were reading the Word of God and worshipping His Holy Name. Darwin was amazed, and on his return to England began to contribute to the Missionary society which had under God, wrought the miracle among the people of Tierra del Fuego.

3—Between these visits lies a marvel of consecration, faith and sacrifice the story of Captain Allen Gardiner, a British Naval officer and one of the Soldiers of the Cross, who believed his Commander-In-Chief had sent him to conquer in His great Name, these naked thieving South American Indians. Gardiner was no minister nor appointed missionary except by Jesus Christ. As he sailed around the world he tried everywhere to establish missions. The beautiful cathedrals in South America, which he saw when the Dauntless came into port, filled him with indignation, for all around human souls were left to die without God. He admired the fine Araucanians and pitied the poor Fuegians. Some one must make a beginning, must do and die if necessary.

4—He decided to go to live among these nations. But first he must awaken an interest in the London Missionary Society. This he could not at first do so he went where he was allowed—to Zululand in Africa. (Read pp. 105-6.) Driven out of Africa by war he went to South America on his own responsibility (pp. 107-9).

5—Boiled fowls given by the natives and carried in saddlebags might not be good food, but it helped to make friends with the givers. Chiefs would be friendly one day and inhospitable the next. He tried to make friends with but poor success. The "Catolicos" made trouble for him too, but Gardiner would not give up. He returned to England for supplies and helpers. "These tribes have a right to be taught the Gospel of Christ," was his message.

6—So, paying his own expenses he went back this time to Bolivia. A revolution broke up that work so back home he went to tell of the need and ask for funds. His energy and interest began to tell, many warm friends were won for the work. He secured a vessel and at last erected his huts on Picton Island among the Fuegians. They were tricky and mischievous thieves (read p. 115). When nearly everything was stolen they went back to England for more!

7—Back to Patagonia. Their vessel was like a toy ship on the ocean, their supplies which were to follow them were delayed. John Maidement, a Catechist, Gardiner, and a few sailors made a settlement at Spanish Harbor. Weeks passed and no food came and the men grew ill (read pp. 116-7).

The ship was anchored in a safe place about a mile and a half from the place they had selected as their station. Soon they all grew too weak to walk from one to the other. Maidement cut crutches for Gardiner, who was too feeble from starvation to walk and yet who determined to go to the boat "so Maidement will not use up his strength waiting on me." Gardiner wrote in his diary. When he reached the boat he wrote in a farewell letter to his wife, "If I have a wish for the good of my fellowmen. it is that the Tierra Del Fuego mission may be carried on with Vigor" (read p. 119). On Sept. 6th he wrote his last note, "yet a little while" it began and ended with "Heaven." Twenty days later the relief ship found his body lying beside the boat into which he had been too weak to climb. Maidement, too, and the others were dead of starvation.

8—"They buried themselves on a desert shore," was written in a British magazine, but all the people of England attended their funeral.

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

Who is responsible for the Junior League? The Senior League.

News

Last month we reported $309.61 in our Junior Objective Fund for Andhra Christian College, 27 Sustaining Memberships, and 52 new Leagues in our effort for 200.

We are now happy to report $413.65 for "Junior League Room," 2 more Sustaining Memberships and 7 more Junior Leagues registered!

The following have contributed to the Andhra fund:

Christ, Stone Church, Pa.	$15.00
First, Duquesne, Pa.	5.00
Memorial, Pittsburgh, Pa.	15.00
St. Luke's, N.S., Pittsburgh, Pa.	10.00
Calvary, Wilkinsburg, Pa.	5.00
Grace, N.S., Pittsburgh, Pa.	15.00
St. John's, E. Liverpool, Ohio	10.00
Lutheran Settlement, Philadelphia, Pa.	5.00
Tabitha Home, Lincoln, Neb.	2.00
St. Matthew's, Wauwatosa, Wis.	5.86
Christ, Beaver Falls, Pa.	5.00
St. Emanuel Slovak, Mahanoy City, Pa.	1.18
Union, York, Pa.	10.00

Hats off to the Pittsburgh Juniors—$65 came at one time from them! St. Matthew's, Wauwatosa, Wisconsin, sent their second contribution, and the new Junior League in St. Emanuel Slovak Church, Mahanoy City, Pa., sent their entire offering. Two dollars also came from our Orphan Home League in Lincoln, Nebraska. Yes, the Juniors are interested in building "Junior League Room" in Andhra Christian College! Let us reach the $600 mark shortly!

Two more Sustaining Memberships have also been taken out—one by Epiphany, New York City, and one by Grace, N.S., Pittsburgh, in honor of the Junior Secretary. This makes 29. Who will be next?

Seven more Junior Leagues have been registered:

207. St. Emanuel Slovak, Mahanoy City, Pa.
208. Bethany, Batesville, Indiana.
209. St. Paul's, Monaca, Pa.
210. St. John's English, Elkhorn, Wisc.
211. St. Paul's, Johnstown, N. Y.
212. Catanos, Porto Rico.
213. St. Paul's Detroit, Mich.

This makes 59 new ones. Who will be next?

St. Michael's Strasburg, Pa., writes, "We put flowers in church on Easter, held a joint meeting with the Seniors, had a Junior report our work at the congregational meeting, are using the Reading Course, the boys are making an African Village and the girls are working on a quilt for the Orphan Home. We also held a Mothers' meeting." (And this Junior League is only six months old!)

First Junior League, Tyrone, Pa., has added $20 worth of books to their library. They have a Church Attendance Record, with stars added in Luther League colors. 25 members formed a Junior choir and sang recently at the morning service.

St. Paul's, Philadelphia, Pa., recently entertained the Settlement Junior League, of Philadelphia.

New York State Juniors and Intermediates had a convention all their own at Niagara Falls, the day preceding the State convention.

St. John's, Johnsonburg, Pa., have started a library and added the books of the Reading Course. They are hard at work on these "to help Pennsylvania Juniors win the banner at the Salisbury Convention." They had a Flower Outing and sent the flowers to the hospital.

Bethany, Batesville, Ind., recently organized, held a special meeting to meet the Junior Secretary.

Grace, N. S., Pittsburgh, Pa., contributed $5 to the Inner Mission Roll Call.

Holy Trinity, Muncie, Indiana, Juniors conducted a meeting for the congregation and nearby churches and demonstrated one of their regular meetings.

At Louisville, Ky., on May 6 a Rally of the Senior Leagues was held, at which time Junior work was presented by the Junior Secretary. We are hoping for some Junior Leagues in Louisville shortly.

A Conference on Junior work was conducted at the Philadelphia District League Convention.

A Junior Institute was held in Fort Wayne, Indiana, on May 15, attended by the Indiana Synodical President, the Junior Secretaries of the Indiana and Michigan Synod Leagues, and a number of local workers. Problems were discussed and plans made for the extension of the work.

A meeting in Gethsemane Church, Indianapolis, Indiana, was attended by Juniors and workers from a number of churches, and Junior work presented.

A Junior Rally was recently held in Toledo under the direction of our energetic Ohio Secretary, Sister Alma Boarts. The Junior Leagues of St. Matthew's and Glen-

wood participated in the program and 85 Juniors and a large number of Seniors attended. "Luther's Coat of Arms," special musical numbers, and Bible Readings and prayers by the Juniors themselves were features of the program.

First, Findlay, Ohio, Juniors held a special meeting recently, conducting a devotional period, giving one of the Junior Topics, and listening to a talk by the Junior Secretary.

At Springfield, Ohio, a Rally was recently held, when Junior work was presented.

A Junior Institute with interested workers in Ohio present was recently held in Mansfield, Ohio. Practical plans for local work was stressed, and a larger vision gained by all who attended.

A lively group of Juniors in Bethany, Lima, Ohio, met with the Junior Secretary at a recent meeting, heard stories, saw posters, and listened to new plans for the work. The work was presented to the congregation in the morning.

A splendid demonstration of Junior League work was given in Cleveland, by St. James Junior League recently. The exercises, "The Juniors At Work," "Luther's Coat of Arms," "My Faith Looks Up to Thee," "The Parable of the Good Samaritan," "The Church Seasons," a Japanese story, the story of Martin Luther, and a brief devotional period, were all well given by the Juniors in costume before an audience of parents and friends. The whole program was repeated in June before the City Federation of Luther Leagues.

In Canton, Ohio, Seniors in a goodly number rallied at a meeting and heard of the need of training the Juniors for the work. We expect several new Junior Leagues in Canton and vicinity.

Grace, N.S., Pittsburgh, Pa., held their annual "Team Leaders' Luncheon" on May 21. This League is divided into groups of ten with a team leader at the head of each. These leaders together with the Junior officers of Branch No. 5 of the Pittsburgh League, the superintendents of all the Junior Leagues in the branch, and the senior officers, to the number of 50 or more, took part. Addresses on "Leadership," "What to Do in Junior League in the Summer," and "Work in Branch No. 5," were given by Juniors, followed by discussion.

St. John's, Elkhorn, Wisconsin, at their first meeting discussed the work of the Junior League, elected officers and made Luther League emblems. On Mother's Day they rendered the following program—Hymn, "Let Me Learn of Jesus." Prayer and Scripture by the President. Our Luther League motto, discussion. Objects of the Junior League, discussion, Topics and what they deal with, discussion. Appointing of committees. Distribution of work. Dramatization—Moses (showing a mother's love for her child). Other Bible mothers—Topic for the day. Memory work, Prov. 29:15. Closing hymn and prayer. The Juniors served refreshments and presented each mother with a bouquet of flowers.

At the convention of the Pittsburgh District held at New Kensington, a Junior Institute was conducted by the Junior Secretary.

A banner was awarded at the convention of the Western District, Ohio League, held in North Baltimore, Ohio, for the best display of posters and an award given to the Junior League having the best report on the Reading Course, St. Matthew's, Toledo, Juniors gave a demonstration at this convention.

Branch No. 5, Pittsburgh District Juniors, held their Third Annual Rally recently, presenting the Andhra Christian College pageant, and giving the offering, $18, to our Junior Objective. The pageant was repeated on May 30.

At the convention of the Indiana Synodical League the Junior Department was discussed and the Juniors of Holy Trinity, Muncie, gave a demonstration.

Pennsylvania Juniors will have a convention all their own at Reading during the State convention.

All of which goes to show that the Juniors are in step with the Senior Department and that in several years we will have better Seniors because of it.

Have you filled in and returned your statistical blank. We cannot honestly count any Junior League from which we do not get a report. And we want a complete record of our membership. So *fill in and return the blank.*

Junior Superintendent—have you ever thought about going to a Summer School? You will find there help on Junior work. Go to the one nearest you.

Do not "close up" your Junior League during the summer. We have programs for the entire year. Some of the churches cannot meet in the middle of winter because of bad weather. Rural communities find exceptionally good meetings can be held in the summer. Picnics and out-door meetings, special "Story Hours" and "Picture Meetings" can be arranged. So keep the Juniors interested during the summer. Even the city churches can hold at least one meeting during each of the summer months—a picnic or some outdoor meeting.

Go to your State League convention. You will find some help there for Junior work.

August 1, 1926

MISSIONARY TOPIC: SCHOOLS—A CHANCE TO LEARN

The missionary topics from July to December are based on the book, Better Americans No. 3, by Herbert Wright Gates. Price 75 cents, cloth binding only. Every Junior leader should have a copy of this book. Story materials are furnished in every chapter, and suggestions for discussion. The programs are unusually full and well prepared, and leaders who have this book can have good programs without any additional materials.

The August lesson is based on Chapter four, Schools: A Chance to Learn.

AIM: *To help the pupils to realize the part that knowledge and the ability to use it rightly have in the making of good citizens, and to lead them to share in the work of helping all boys and girls in America to receive a good education.*

1. Devotional Period

(a) Scripture Readings. Select one or more of the following. Deut. 4:1-9; Proverbs 3:13-23; John 8:31, 32; Mark 12:28-30. What does the last one suggest as to the need of a trained mind with which to serve God.

(b) Prayer, for wisdom for those who govern our land; for every citizen, and for the schools that are training our people.

2. Approach to the Lesson

Read John 8:32. How does knowing the truth make people free? Free from what? Superstition, Ignorance, etc.

3. Development of the Lesson

The people of our country have always believed in education, and we have many schools and colleges, but when soldiers were enlisting for the world war we found that many thousands of them could not read or write. Five millions people in our land have never had a chance to learn. Almost 1,000 people are killed every year and many thousands are injured because they cannot read danger signals and warnings.

If the story of "A Friendly Collision" on page 43 was not told at last meeting it may be told very briefly here. Discuss other results of ignorance and superstition.

4. Story

Tell the story of Cap'n Pratt, page 53.

5. Discussion

Picture life of a boy who was reared under such conditions as Cap'n Pratt. Discuss the privilege of helping to establish schools where there are none.

Tell about the beautiful Konnarock School our church has built in the mountains of Virginia. Make clear the fact that the boys and girls who live in the mountains are as bright and in many cases much brighter and stronger than those who live in the city. The only trouble is that the schools have not been evenly divided. The boys and girls of the mountains have not had their share. Send a two cent stamp to Literature Headquarters, 723 Muhlenberg Building, Philadelphia, for three copies each of the leaflets "Konnarock" and "Dealing in Futures." From these leaders many get information about the school and pictures from which they may make a Konnarock Picture Chart. Discuss any other church or mission schools of which you know.

6. Prayer

Pray for all our schools, and for ourselves that we may learn how to share our opportunities with others.

Suggestions for expressional and service activities are given on pages 59 and 60 of the book Better Americans No. 3.

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August 8, 1926

JOHN THE BAPTIST, WHOSE TORCH SHOWED THE WAY FOR THE GREAT TORCH BEARER

Matt. 3:1-6

Make this an informal meeting, a meeting "different" from your usual ones.

Coming in the midst of the vacation season when the attendance likely will be small, a porch meeting or a meeting on the lawn of some home can doubtless be arranged. Simple refreshments at the close may be served.

Review all the Torchbearer Lessons and if you have made the charts suggested in the first lesson of this series exhibit these.

Use the picture of John as suggested for this lesson.

Give a simple program:

PROGRAM

Hymn.

Bible Story—Read by Junior, Matt. 3:1-6.

Memory Verse—"He was a burning and a shining light." John 5:35.

Topic—By seven Juniors (have each one carry a large torch made of black paper with orange or red paper for the flame and the titles of their subject printed on in white letters).

John's Message—"Repent Ye"—Matt. 3:2

John baptizes Jesus—"Beloved Son"—Matt. 3:13-17.

John points out Jesus—"Behold the Lamb of God"—John 1:29, 36.

A Sermon by John—"Give"—Luke 3:10-14

John's Boldness—"In Prison"—Matt. 14:3-12

What Jesus Thought of John—"What Went Ye Out for to See?"—Matt. 11:7-11.

John's Call—"Prepare Ye the Way of the Lord."

(Assign these the week before and have the Juniors tell the story in their own words. Follow by the reading of the Scripture passage.)

Superintendent's Talk—How John Showed the Way for the Great Torch Bearer.

Closing Hymn. Lord's Prayer.

August 15, 1926

SHIRKING OR DOING OUR BEST

Matt. 25:14-30

THE TOPIC

Hymn—Work for the Night Is Coming.

Scripture Story—The Story of the Talents, Matt. 25:14-30. (This is a Stewardship Topic. Try to make the Juniors see how they may use their talents for the Lord.)

Leader (a Junior)—God wants every one of us to do our very best for Him. But do we always?

Here is Mary. She can do many things, play the piano, sing, recite, tell stories, learn her lesson quickly; she is a "ten talent girl." Does she always do all the things she can for the Lord? Is she always willing to help in Junior League whenever asked?

Then there is Grace. She can do some things very well. She can read very well, and talks loud enough for all to hear, she can draw on the blackboard. She is a "five talent" girl. Is she always willing to take part in the Junior meeting?

Then there is John. He can do just one thing, be faithful in everything, do the work he is asked to do faithfully. But does he always do this? God has given different amounts of talents to these three, but he expects all three to do the same with what he has given them. He asks each one to use it all for Him.

If ye do not, we bury what we have, just as the man in our story did with his one talent.

How are we going to do our best?

We don't like the word "shirker." During the war we had a word, "slacker"—which is almost like it, and nobody liked that word. But if we do not do our best everywhere, at home, at school, at church, that is just what we are.

Some one has said there are just two kinds of people in the world—shirkers and workers.

If we are not shirkers, we will do our best, be workers, use all our talents.

Junior—Here is "the song of the shirker." "Yet a little sleep, a little slumber, a little folding of the hands to sleep." (Prov. 6:10.) That sounds rather childish, does it not? Yet some of the excuses boys and girls make are just as childish. How often when we are asked to do something we say, "Oh, I don't want to," "I'm too tired," "I'm sleepy," "I can't," "It's too late to do it now," "Another time will do." Aren't they songs of shirkers, too?

Leader—Somewhere there is a verse which says, "go to the ant, thou sluggard, consider her ways and be wise."

Junior—Shirkers always have reasons why they should not do anything. In Proverbs 26:16 we read, "the sluggard is wise in his own conceit than seven men that can render a reason."

If there is some work to be done, whether it is lessons, or going to the store, or helping with Junior League, or anything that should be done, the one who does not want to do it will always find some reason for not doing it. "I coundn't do that." "It's too hard." (Don't we say that about our lessons?) Or "Why should I do that, let the other fellow" (have you ever heard a boy or girl say that?). Or, 'Tisn't fair that I have to do all the work" (some have said that).

If the shirker does not give some reason like this, he has ready another just as foolish, why he should not do his duty. Have you ever seen boys or girls like that?

Junior—The shirker always sees difficulties, too. Prov. 26:13 says, "The slothful man saith, there is a lion in the way, a lion is in the streets." Doesn't that sound like a baby?

David was not afraid of the lions he met. Nor was Samson. Nor was Jesus afraid of all the hard things which He met in His life, and which He had to overcome, to get His work done.

Suppose our tasks are hard at school will we ever learn anything by doing easy little things. Will we ever be able to read and spell if we always keep learning the A B Cs? "Lions in the street," difficulties are just to be given us to make us work.

Because it may be hard for us to do some work, is just an excuse for not doing it. Let us get to work and tackle the hard things.

Leader—We have heard from the shirkers, now let us hear from the workers.

Junior—Romans 12:11 tells us how we ought to try to do our best. It tells us we should be burning to serve—anxious to work and do our best for the Lord. It says "Be not slothful in business, fervent in spirit serving the Lord."

Junior—The story of Caleb tells us how we should work. We should not stop because what we have to do is hard, but go right ahead.

You remember Caleb was one of the 12 spies sent by Moses ahead of the Children of Israel into the Promised Land, to see how the land was, and what kind of people lived there.

They came back. Ten of the spies reported that it would be foolish to try getting into the land, that the people were mighty giants, and that the Children of Israel looked like grasshoppers beside them. But Caleb and his companion brought back with them a large cluster of grapes which grew in the land, a cluster so large that putting it on a large stick, they carried it between them, so huge was it. And he reported that the land was rich with food

and good things, and that they should go in, fight, and take it.

He says, in Numbers 13:20, "Let us go up at once and possess it, for we are well able to possess it."

Caleb did not shirk, he did his best.

Junior—Paul was no shirker, he was one who did his very best. He was always ready and anxious to preach and teach and do God's work, no matter what happened. In 2 Cor. 11, 23, 24, 25, 26 he tells of some of the hard things he suffered for Jesus' sake. He labored hard, he suffered stripes and beatings, he was in prison, stoned, shipwrecked, in danger by fire, in dangers on land and on water, robbed, suffered hunger and was persecuted in many ways.

But did he ever shirk? Did he ever stop doing his best? Did he ever stop preaching about Jesus?

In Acts 20:24 he says, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Paul was always doing his best for the Lord.

Leader—Now, whether we have ten talents, or five, or only one, will *We* be shirkers or will we be workers? How many of us will always try to do our best?

Closing—Hymn, Lord's Prayer.

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August 22, 1926

HYMNS EVERY JUNIOR SHOULD KNOW

Ps. 100:1-5

(*A Song Meeting*)

Hymn—"Come Thou Almighty King."

Psalm—Psalm 100 recited in concert (ask the Juniors the week before this meeting to memorize same at home).

Scripture Lesson (given by six Juniors)—Some hymns of the Bible: The Shepherd Psalm, Psalm 23:1-6; An Exile's Song, Psalm 137:1-9; A Song of Trust, Psalm 125:1-5; A Song of Thanksgiving, Psalm 103:1-5; Songs in the Heart, Col. 3:16; The New Song, Rev. 5:9, 10.

Exercise—"The Church Season in Song." (Have Junior representing Church dressed in long white slip and Juniors representing Church seasons in slips the color of the season represented. Each one carries a placard the color of the season, and the name of the season on it in gold.

Church stands in the centre of the platform and as each season appears in turn, they divide on either side of the Church forming a wide semi-circle.

The hymns are to be sung by the whole Junior League, if familiar, and by individual Juniors as solos, quartets, etc. Sing one verse of each hymn.)

The Church—I am the Church, and have a year, but it is not divided as the calendar year of which you know. The Church year is divided into seasons which signify the most important events in our Saviour's life. They appear in order.

Advent—I am Advent, and during this season our hearts are prepared for the Lord's coming. Our altar color is Violet the color of penitence and preparation. The hymns for this season call us to prepare for the coming of the King.

Sing—"Hark the Glad Sound, the Saviour Comes."

Christmas—I am Christmas. I mark the birthday of our Lord. The altar is White, the symbol of angels, faith and purity. The hymns are joyous songs telling of the Saviour's birth.

"Away in a Manger";
"It Came Upon the Midnight Clear";
"While Shepherds Watched";
"Silent Night, Holy Night."

Epiphany—I am Epiphany. I commemorate the giving of the Gospel to the Gentiles. Our altar is adorned in White. Our hymns tell of the spread of the Gospel.

"As With Gladness Men of Old."

Epiphany to Lent—During this season we prepare for the sufferings of our Saviour. Three Sundays: Septuagesima, Sexagesima and Quinquagesima, make up this period. The altar color is Green. Our hymns tell us to direct our thoughts to the Saviour.

"Jesus, Still Lead On."

Lent—Ash Wednesday is the beginning of Lent. At this season we turn our thoughts toward the sufferings and death of our Saviour. The altar is adorned in Violet, the symbol of our Lord's passion. Our hymns tell us of the Cross of Jesus.

"In the Cross of Christ I Glory."

Good Friday—On this day we commemorate the death of our Saviour on the Cross. The altar is draped in Black, the symbol of death. Our hymns tell us of Jesus' death.

"There Is a Green Hill Far Away."

Easter—I celebrate the Resurrection of our Lord. This joyful time is Easter, and we once again adorn our altar in White. Our carols are joyous.

"We Will Carol Joyfully";
"The Day of Resurrection";
"Christ Is Risen, Alleluia."

Ascension—I mark the ascending of our Lord into Heaven. The altar is now adorned in White, it symbolizes light, faith and purity of the Church. Our hymns tell of our Lord's ascending.

"Golden Harps Are Sounding." (549 in Common Service Book.)

Whitsunday—I mark the birth of the Christian Church and the Altar is clothed

in Red. Our hymns tell us of the Holy Spirit at work in the Church.

"Holy Spirit, Hear Us." (550 in Common Service Book.)

Trinity—I am the longest season of the Church year. We now turn our thoughts to the Triune God, Father, Son and Holy Ghost. The altar color is Green. It is the color of nature, and the symbol of immortality. Our hymns tell of the God, Three in One.

"Holy, Holy, Holy."

Reformation—I am the Church festival which celebrates the birthday of our own Church. The altar is adorned in Red. Our hymns tell us of the Church.

"My Church, My Church";

"A Mighty Fortress Is Our God."

All sing "O, Zion, Haste," as the seasons in order, Reformation first, and the Church last, leave platform.

If you have a good pianist, one note will start each hymn. Do not have the whole Junior League sing all; have solos, etc.

At this time it might be well to plan for a Junior choir to help along the work of the League. Plan for the music in all your meetings, and vary it, having boys sing at one meeting, girls at another; a hymn sung as a solo, hymns sung as quartets or duets, etc.

Pantomime—"My Faith Looks Up to Thee," given by several Juniors. (Get this from office—two cents.)

The Stories of Some of Our Great Hymns—(By several Juniors.)

"Onward, Christian Soldiers." This was written in 1865. The children of Rev. Baring-Gould's Sunday School had to walk from one village to another on an occasion when two schools were to join forces. The author sat up nearly all night to compose something that would do better to march by than anything he knew. The words were set to music by Sir Arthur Sullivan.

"O, Little Town of Bethlehem," the beautiful Christmas hymn we all love, was written by Phillips Brooks.

"Christ the Lord Is Risen Today" was written by Charles Wesley, a Methodist preacher, who helped begin the Methodist Church here in America. He wrote over 600 hymns.

"I Think When I Read That Sweet Story of Old" was written by Mrs. Jemina Luke, wife of a Congregational minister, in 1814, as she was riding in a stage coach. She wrote many children's poems, some when she was but thirteen years old.

"Away in a Manger." This is known as Luther's Cradle Hymn, and was written by Luther for his children. Even the smallest child knows this.

"A Mighty Fortress Is Our God." Luther wrote this hymn also. The thought for the words comes from the Forty-sixth Psalm. It was written during the time of the Reformation when Luther was constantly in danger, and was sung by his followers everywhere.

(Other hymns might be selected. The book, "Hymns Every Child Should Know," in the Junior Reading Course, will give you many stories to use, and Dr. Hunton's "Favorite Hymns" will supply more material.)

Exercise—Tableau: "Fling Out the Banner" by a number of the Juniors. (Get this from the office for two cents.)

Songs of the Bible—By several Juniors. Our Bible was the first song book. It is full of songs.

The Psalms—There is no music written to these, but they are really songs. Just recite some of the Psalms. Do they not sound musical, even though you are not singing them? There are 150 in all in our Bible. Some were written in honor of special occasions, some when something special was needed. They tell of joy, sorrow, sin, affliction, God's goodness, His wrath, His mercies, and many other things. They were used in the Temple, just as we use the hymns in our Church Service today.

Songs of Solomon—This is really one long poem or song. It was written by King Solomon and is used today by the Jews in their synagogues at the Feast of the Passover.

The New Testament is full of songs, too. *The Magnificat* is one of the beautiful songs we find there. For many years the Jewish people had been looking for the promised Messiah—the Saviour. And when the angel appears to Mary, and tells her that God has chosen her to be the mother of His Son—the tiny babe who was to redeem the world—she was so happy that she spoke those beautiful words we find in Luke 1:46, 55, which are really a song. We sing this in our churches before Christmas, during Advent, and at Christmas time.

The *Gloria in Excelsis*—(Have this read from the Church Book.) This is the message which the shepherds heard the first Christmas night. When the Church of Christ was established, more words were added to the message of the angels, and today we use this every Sunday in our churches.

The *Nunc Dimittus*—This was the song which Simeon, an aged man, sang in the Temple, when the baby Jesus was brought there. When he saw the Child for whom he had been waiting so long, he sang this song, the name of which means, "now I am ready to go." Just as Simeon sang it at the

end of his life, so we sing it every Sunday evening at the close of our service.

Closing—Lord's Prayer.

(There is more material here than can be used at one meeting. Choose what fits your needs.)

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August 29, 1926

HOW MAY WE HELP ONE ANOTHER?

Jas. 1:22

Hymn.

Scripture Lesson—By five Juniors.

Four Helpers—Mark 2:1-4;
Help by warning—Matt. 18:15;
Help by forgiving—Eph. 4:32;
Help by teaching—Acts 18:24-28;
Help by giving—Matt. 25:35.

Leader (a Junior)—Today we shall hear some ways in which we may help one another. Our Bible tells us to help one another and it says (reads Jas. 1:22) that we must not only hear God's word, but must do it. We have heard some ways in which we may help. Here are some more ways.

(Enter 14 Juniors, each with a large letter cut from cardboard.)

H—We must Honor one another. We must remember that we are all God's children, and that each boy or girl is very precious to Him. Sometimes we think a boy or girl is "not as good as we are" just because they cannot do the things we can or do not have the things we have. That is not helping them.

E—Encourage one another. Speak a kind word to the one who has done something well.

L—Love one another. Be friends with the boys and girls. Help them by showing them that you care for them.

P—Please one another. Do what the other boy or girl wants to do sometimes, instead of always doing what you want to do. Let them have the choice of a game, don't always have your own way. Do little kindnesses for others when you can.

O—Overlook one another's faults. Instead of always seeing other's faults, look at some of your own! Help others to overcome theirs.

N—Notice the good in everyone. Do you know some boys and girls who can only see the bad points in the other Juniors, but never see the good ones? There is an old verse which says:

There is so much of good
In the worst of us
And there is so much bad
In the best of us
That it doesn't help for any of us
To talk about the rest of us.

E—Envy not. Don't want what others have. That will not help them. Be glad they have it.

A—Attract others to Jesus. Help others by inviting them to Sunday School and Church. You will be helping them in one of the very best ways.

N—Never Neglect the sick. Were you ever sick? Then you know how lonely one gets and how long the time seems. Take a flower to someone who is sick, send them a card, or better still, go to see them. You will be helping them.

O—Offer assistance to those needing it. Is there a boy or girl whom you could help with their lessons? Can you give assistance to those in Junior League having the program, by helping in some way? Is there a strange boy or girl on the playground who does not know the games and stands off in a corner? You can help all these.

T—Thank one another. Little deeds are better when thanked. A word of thanks costs nothing. And how it helps! A little verse says:

Hearts like doors will ope with ease
With very, very little keys,
And don't forget that two are these—
"I thank you, sir," and "if you please."

Help by saying "thank you."

H—Help others have good times. Don't go off by yourself and play. Share your good times. Take others along when you go for a hike. Share your books. Invite others to play with you. You will have a much better time yourself, and will be helping others.

E—Enlist others in Junior League. Bring new members. It will help them.

R—Refuse to listen to tales about others! There are some boys and girls who have the habit of always talking about the other boys and girls. And it is strange, but almost always it is not the good they talk about, but the bad points. Don't listen to tales.

Leader—Helping those in need is another way of helping. Several of the Juniors will tell us the story of the Good Samaritan.

Dramatization—"The Story of the Good Samaritan" — leaflet — two cents from League headquarters.

Discussion—Ask Juniors to name other ways of helping one another. (List these on blackboard.) How can Juniors help the newcomer at school? On the street? How stop tattling? How help those Juniors who are ill?

Sentence Prayers—Dear Lord, make us ready to do for others. Help us to help one another. Make us unselfish. Show us how to live not for ourselves, but for others. Give us more of Thy spirit. Make us live for others. Help all who need Thee. Show us how we may help one another.

Rev. A. J. Traver, Editor, Philadelphia, Pa. Send all articles, communications and news items to 806 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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DID YOU LIKE IT?

The editor is always glad to hear when a Devotional Meeting has been specially successful. That treatment of "Lessons from God's Pioneers" evidently awakened interest. Here are two of the "elections" for the honor roll of the ten greatest pioneers. From St. Matthew, York, 1, St. Paul; 2, Luther; 3, Lincoln; 4, Washington; 5, Abraham; 6, Wilson; 7, Noah; 8, Moses; 9, Augustine; 10, Livingston. From McKeesport, Pa., 1, Abraham; 2, Moses; 3, St. Paul; 4, Noah; 5, Samuel; 6, Luther; 7, Joshua; 8, Davis; 9, Daniel, 10, John.

This was worth while even if the elections were not conclusive, exactly! There were speeches of nomination with seconds and then a vote of the League.

If you have had a good meeting pass on the big idea!

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SALISBURY 1927

WE LIKE IT!

"Best yet number of the Review." "I like the new arrangement of departments without any continued on page so and so." "That May issue was fine." "Read it clear through as soon as it came. Even the news items were interesting." "I like your jazzy style." (Guess I like that last if you know what I mean.) It warms the heart of any editor either to receive a note of appreciation or a check for subscriptions. Both at the same time would be fatal! Never mind, try it, I am ready to die in a good cause.

One sure thing we can not issue a magazine like the Review without subscriptions and *lots of them.* One Review to a League *is not enough and it is not fair to your organization.* It really means that some other League that sends in fifteen or twenty subscriptions is paying for your Review. There should be a Review for *every family represented in the League!*

Why Worry? Ask!

ASK UNCLE AMOS!

We have officers that do not believe in a devotional meeting, will not attend and persuade other young folks not to come. What to do?

Those officers must be eliminated. Those interested in having a full League program with an emphasis on the spiritual side of life will have to find a presidential candidate that will do and then see that their candidate is elected. Of course we are taking for granted that these officers cannot be won into line. Try this first by kindly persuasion and perhaps your problem will be solved easily.

We have trouble getting our Leaguers to go to Church after League Devotional. Our League meets at 7 and Church at 8. Our Church attendance is very small. Would it do to stop the Church service and just have League in its place?

This a matter for your Pastor and Church Council to decide. I know a great many Churches where this is done successfully. You could take it up with your Pastor and see what he thinks about it.

We have bad order in the back of the room. Young fellows whisper and make a noise all the way through the meeting. It spoils our meetings?

If they were younger they should be taken out and spanked. Your Uncle Amos would have to look them over before he tried that. Some one should speak to them, *but not at the meeting.* Some time during the week the president, (or perhaps it is a

job for your Pastor), should go to these boys and tell them you do not want them to stay away, but whispering in a devotional meeting disturbs others, spoils the program, is discourteous to the leader and above all is discourteous to God. You might work it to have the back chairs filled with your regulars and make them come up forward to find places. In school the teacher sometimes sits with those who are inclined to be noisy. Perhaps the Pastor would find a seat with them or some older member of the League.

How many years study does it take to become a minister?

Under normal conditions, four years in High School, four in College, and three in Divinity School. Looking ahead it looks long, looking back it seems no time at all. Jesus took thirty years to prepare for three years ministry!

Should a Service Shield be just for League members?

That is a local matter to decide. I should prefer having it a Church Shield with the names of all those from the Church who have gone into full time Christian Service. If the Church will accept it, make a presentation to them, leaving it to the Church Council to vote whose names are to be included.

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HERE'S HOPING!

Two Irishmen were waiting at a corner with a shotgun to shoot their landlord whom they expected to arrive in a few minutes. Patiently they waited, five, ten minutes—for a whole half hour. Finally, his patience exhausted, Pat turned to Mike and said: "B'gorry, Mike, Oi hope nothin's happened to 'im!"—*Wisconsin Octopus.*

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EQUAL TO THE OCCASION

Old Zeph Dorgan sat on a log near the bridge one Sunday morning, casting anxious glances at an uncertain sky. His willow fishpole and can of bait lay at his feet.

Before he had quite decided on the weather the minister came by having taken a short cut owing to the fear of a sudden shower.

"Well, Brother Zeph," he asked, "Is yo' gwine to chu'ch or is yo' gwin fishin'?"

"Ah dunno yit," said Zeph, "Ah'm jest a-wrastlin' wif ma conscience."

League News Items

OHIO

Glad to note our Luther League friend, Dr. Alvin Bell, has contracted to syndicate the "Gist of the Bible—Book by Book" now running in *The Lutheran*, and "Chats with Sunday School Pupils." This will circulate good Lutheran literature all over America, through the newspapers. Congratulations.

TOLEDO, First Church, Rev. Dallas F. Green, pastor. The pageant "The Triumph of Love" was given recently.

From the Western District *Intelligencer:*

The President's Hash

The following item was received too late to list in our last issue with League activities.

Conboy. Had a special Sunday evening service with musical numbers, solos, quartets, etc. Gave the pageant "The Reply of Youth" and tableau "Home, Sweet Home."

Glenwood, Toledo, must be giving the W. D. I. to all their Leaguers as they asked for more last issue. We want every League to have enough but do not want them wasted. Some Leagues have a surplus, why?

What do you think of Bryan, Leaguers? They reported a membership of twenty-five and an average attendance of thirty-five to their meetings. That is a fine example to emulate.

The president of the Eastern District, George A. North, of Cleveland, sends greetings and wishes the Leagues of our district God's blessing. They had their convention February 22. It was a wonderful convention and everybody was on their toes. George was re-elected. Congratulations, George. We wish you a prosperous year. (To see a real convention, he ought to see ours, what say you, Leaguers?)

Someone told me that their Junior Superintendent is one girl out of a hundred. She is doing splendid Junior work. The town she comes from begins with C.

The chairman of our Mission Committee visited Christ Luther League, Baltimore, Md. She reported a League there of 619 members. That is one of the cases where figures don't convey the meaning. That is almost beyond our conception, a League of that size. Their motto must be "Every member a Leaguer."

We have received copies of the *State Luther League Bulletin*, published by the Luther League of Pennsylvania. It had been published as a mimeograph sheet and now comes out as a four page printed paper. Congratulations.

We also received the *New York State Mirror*, a paper reflecting the activities of a live State. *Mirror* is the right name, we can see their reflection in it. It looks like there are some live Leagues and Leaguers in New York.

For those who do not read the LUTHER LEAGUE REVIEW last issue said the 1927 National Convention would be in Salisbury, N. C. We predict that Mr. Fisher will have his convention then in 1929 in Omaha, Neb., and in 1931 New York will shine.

Did you notice our contributions for W. D. I. From Connecticut to Dutch West Indies? Our W. D. I. sure gets around.

COLUMBIA DISTRICT
(Oregon-Washington)

CHEHALIS reports a "twilight party" at a park several miles out of the city. This League is also purchasing a piano for the Parish House.

THE DALLES League is taking over the care

of the chancel and the furnishing of flowers and plants for service.

LA GRANDE conduct the evening service while without a pastor. This is the service that counts!

VANCOUVER—St. Paul's League gave a banquet and reception to the newly confirmed. A good way to welcome them.

PORTLAND promises a picnic-hike. Sounds interesting.

Leaguers of the district will rejoice to learn that Mr. Wm. E. Salzmann, our former president, has returned to Oregon after a number of months spent in California. We are just in receipt of this brief and welcome news from Portland where he is again greeting his many friends.

DISTRICT OF COLUMBIA

Maryland

Some from this section of Luther Leaguedom attended the great Niagara Convention of the New York State League. Among them John Martin, educational secretary.

Clarence Dittmer entertained the D. C. Union on June 8. He came full of New York State pep right after the big convention and he convinced everybody "It is great to be a Luther Leaguer."

Two of the Washington churches plan a merger, Epiphany and St. Paul's. It is expected this will result in a large League.

June 26 was the date of the Great Falls Park outing. July 15 the annual moonlight river sail.

PENNSYLVANIA

Friend Kurtzknabe, from Bethlehem Church, Harrisburg, edits a great little weekly, *League Echoes*. In booming a hike he says, bring wieners, rolls and "what-not." That "what-not" may mean your sweetheart—we leave it to your better judgment. But come—now may be your last opportunity!

PHILADELPHIA—St. Petri oversubscribed the Andhra quota and St. Michael's paid 100 per cent. Apostle's Church reports a very successful play. A tennis tournament for the district is the next athletic event.

Here is what the Erie Conference League resolves:

"The local Leagues of the Erie Conference District Luther League be urged to send delegates to the State Convention at Reading from July 13 to 16, and instruct such delegates to make every effort to bring the State Convention to Erie in 1927."

The convention number of the Bulletin is great. It tells all about Reading, past and present, and offers the inducements for coming to this greatest Pennsylvania convention!

The Harrisburg district rally was held in Trinity, Mechanicsburg, Rev. Hamsher, pastor. Rev. Charles N. Shindler was the speaker.

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CONVENTION DATES SO FAR

Michigan, July 13-18, Lake Wawasee, Ind.
Maryland, July 20-21, Smithburg.
Pennsylvania, July 13-15, Reading.
Ohio, July 26-31, Lakeside.
Pacific N.W., August 20-22, Centralia, Wash.
Kansas, August 23-28, Lutheran Camp.
Virginia, August 25-28, Bluefield, W. Va.
Nebraska, August 29-31, North Platte.
North Carolina, August 31-September 2, China Grove.
South Carolina, September 1-3.
New Jersey, September 5-6, Camden.
Wisconsin, September 17-19, Milwaukee.
Connecticut, October 10-12, Waterbury.

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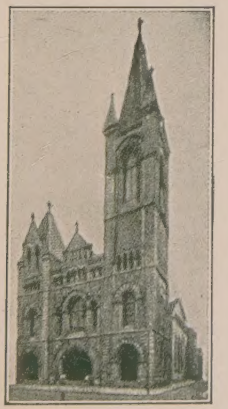

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